

ko), she only squinted in  
bewilderment: "Didn't we make a  
revolution for ourselves ?!".

"Then the sons of foreigners  
will build your walls

Lion Feichtwanger in all encyclopedias

listed as a German writer. But he and their kings are to serve you... Feuchtwanger  
categorically protested For the people and the kingdom are against this definition. After all, they  
will not want to serve you in it,

Jews are the "salt of the earth," perish, and such peoples are called to "salt" the whole world, to make  
it a little Jewish... they will be exterminated" (Isaiah.

60, 10-12) [152, p. 773].

And what?! The Cossacks did not want to serve the new "salt of the earth", and so  
what? The Tambov peasants have rebelled, so with their flamethrowers! And the  
Russian nobility, Chicherin and Brusilov, serve out, and everything is in perfect order with  
them, they know their place.

"And foreigners will come and feed your flocks; and the sons of strangers will be  
your farmers and your vineyards" (Isaiah, 61.5) [152, p. 774].

"And kings will be your feeders, and queens your nurses; face down to the  
ground they will bow to you and lick the dust of your feet" (Isaiah, 49, 23) [152, p. 765].

And then Babel appears in the "Konarmia" dying "Ilya, the son of a rabbi, the  
last prince in the dynasty." In his belongings, "everything was thrown together—mandates  
of an agitator and memos of Jewish poetry. Portraits of Lenin and Maimonides lay  
side by side. The knotted iron of Lenin's skull and the dull silk of Maimonides'  
portraits. A strand of women's hair was placed in the book of resolutions of the  
Sixth Congress of the Party, and crooked lines of Hebrew verses crowded into the  
margins of communist leaflets. Sad and miserly rain they fell on me - pages

220

W< ss

"Song of Songs" and revolver cartridges" [153, p. 138]. By the way, they met when the  
author was brought to visit a local rabbi. |

I don't think that anyone can imagine a similar combination: portraits of Lenin and  
Vladimir Solovyov, poems on

Church Slavonic, written on the margins of "communist leaflets". So that the revolver cartridges are mixed with the pages of Chetya-Mineya. Russians don't do that. But among the Jews, it happened.

Solzhenitsyn describes a certain major figure in the Gulag. Unlucky man, he was born in the family of a priest. In order to buy this shame, a smart young man killed his father, and at the trial he explained this with class hatred. Well, he advanced, made a career [154, p. 37].

As you can see, the Jew, the son of a rabbi, had no need to kill his father. He put a portrait of Lenin next to a portrait of Maimonides, took under his arm the Bible and the materials of the next party congress ... What else? Oh yes!!! Do not forget revolver cartridges, otherwise he will kill "patriots and officers", their pregnant wives and five-year-old sisters with what?! Ammo is required. And that's all, and the son of the rabbi went to build a happy new life, and the father, rabbi, sobbed after him with tender emotion: the boy became quite big, he went to repeat the glorious deeds of the associates of Joshua.

Pour me a glass, Rosa, I'm out of the cold, and our sons are so big, so nice! Only now the anti-Semites call them names... Murderers, shouting, yes bastards... Well, yes, we will show them yet, these Bulgakovs and Shmelevs!

Okay... These are, so to speak, people not communist, but ideological. And besides them?

, Apparently, there are several characteristic types. These are the peace-haters we already know: these will tear off the heads of anyone, even the British, even the Zulu owls, if only the opportunity presented itself.

We have already written about beings that organically hate the world, and I will not repeat myself. But imagine how people of this type must act, how terribly their ideas must affect everything around them. Especially at that moment,

When, overthrowing everything

And striving through the buckshot,

That black is great

And that holy bastard

Rushed to immortality [155, p. 1].

Other, and no less interesting types, I would call clinical Russophobes and a special cohort of avengers.

## RUSSOPHOBES

An amazing thing: after all, Babel can hardly be called an enemy of humanity, a gloomy and cruel peace-hater. He loves life in his own way and is even poetic in some descriptions, but this does not at all prevent him from being squeamishly arrogant, then with disgust and hatred towards Russia, the Russian people and everything that is somehow connected with the Russians. skim. The classic involuntarily comes into my head: "My psyche is kind, I only hate cats" [156, p. 226].

Really, what else can be said? "There are people who simply 'can't stand Jews'. It is useless to ask them what they don't like about the Jews. Don't like everything. Starting with physical qualities - appearance, facial features, hooked nose, protruding ears, hunchbacked backs" [54, p. 10].

But there are such people among the Jews. Well, what can you do if they don't like Russians! We are unpleasant to them, we are pathetic, and nothing can be done about it ... Babel does not like everything about Russians, starting with hair color, voice modulations, hairstyles and the shape of the nose and ears.

He has soldiers - and soldiers of his own army! - this is a "typhoid peasant", which "rolled in front of him the usual coffin of soldier's death. It jumped on the steps of our train and fell off, knocked down by blows from butts. It sniffled, scratched, flew forward and was silent" [153, p. 137-138]. Russians are "whitish, barefoot Volyn peasants" [153, p. 89], but "Russia, incredible, like a herd of clothes lice..." [153, p. 128].

The word "aristocrat" and even "prince" is repeated by him in several places, but always only in relation to the Jews. Not a single Russian is ever, in any of Babel's stories, called an aristocrat. No one. Even Alexander Sh for Babel is nothing but a "child", and members of his family cause open irritation and disgust.

Russians and Jews are even spoken of in different terms in Cavalry, as representatives of different species.

That is "a mute boy with a swollen, swollen white head and gigantic feet, like an adult peasant" [153, p. 136]. That is a woman who passes off a sack of salt as a child in order to travel in an echelon. But she is exposed, thrown off the train on the move and killed with a rifle [153, p. 85].

It is told about one Russian family that the father, who fought on the side of Denikin, kills one of his sons, who are fighting with the Reds, and then the second son gets to his father and "finishes daddy". "And against the wall, against this pitiful provincial photographic background, with flowers and doves, towered two guys - monstrously huge, stupid, broad-faced, pop-eyed, frozen.

the two Kurdyukov brothers, Fyodor and Semyon, as if for training" [153, p. 24].

But you might think that Babel is the only one! Here is the creation of a man either with an American name, or with a dog nickname "Jack", and by the name of Altauzen:

I suggest - melt Minin, Pozharsky -

What are they on a pedestal for?

Enough for us to praise two shopkeepers, October found them behind the counters. By chance, we didn't break their necks.

I know it would fit. Just think, they "saved Rusya"!

Or maybe it was better not to save 6?

The spectacle of Prince Pozharsky standing behind the counter at the Lower City Fair pleases me extraordinarily and makes me remember everything about the same thing: what we are for our ... let's put it mildly - for our non-lovers are so disgusting that there is no longer the strength to figure out who is a professional warrior here and who is the trader. What is even more interesting is the vision of Russians exclusively as hawkers. Apparently, the representation of the "alien" in the form of a shopkeeper is generally characteristic of the peoples of the Russian Empire: this is how Jews are represented, and now also Caucasians. |

In general, I don't even want to analyze the text - everything is so specific in it, embossed, complete, that there are simply no words  
No.

It is worth rereading the works of D. Kharms, which describe Ivan Susanin. What an arrogant disgust in all these "boyars Kuvshhegubs", in Ivan Susanin eating his own beard, in shouting "look, how your beard is tattered". Daniil Kharms is literally choking with laughter simply because he is describing the Russian 17th century. But if for Zagoskin and Karamzin this century is interesting and romantic, then for him it is absurd, wild and unpleasant. |

Apparently, people of such a cast found themselves especially often in the ranks of the executioners of the Russian people - simply because of their spiritual inclination to butcher such disgusting types, like a herd of clothes lice. |

However, Russophobia was generally part of the official policy of the USSR before Stalin. Lunacharsky, not just anywhere, but in one of his circulars, wrote with the utmost nakedness: "We must fight this habit of preferring the Russian word, the Russian face, the Russian thought...". As they say, short and clear.

Just like in the verses of a native of Zhytomyr, Alexander Ilya Cha Bezymensky:

223

Raseyushka-Rus, I repeat again, So that such  
a word cannot be uttered for a century. Raseyushka-  
Rus, the accursed word of the Three-Fields,  
swamps and dying rivers...

How can one not rejoice that this disgusting country

Rotten? Died? Dead? What!  
Eternal memory to you! You did not live,  
but only sighed ...

In the first twenty years of Soviet power, it was supposed to consider that Russia  
was killed, killed by the communists, and rejoice about this. Of course, not only Jews  
expressed their joy. Mayakovsky also rejoiced that the Red Army soldier shot Russia,  
but it is very noticeable who is in the lead in the ranks of these jubilant ones.

Moreover, this confrontation was not only not hidden, but was advertised in every  
possible way and politically played up. In A. Bezymensky's verse play "Shot" there is  
such a dialogue:

DEMIDOV: And I also remember my brother...  
A black-moustached  
officer Tore his throat, guys, And  
hid his eyes Into a long-  
barreled revolver. Brothers! Be familiar  
with him, He tortured the batmen, Beat  
the workers in the back with  
a crowbar And staged pogroms,  
Incarnating the world of  
enemies. Don't you dare  
forget it! In the field, at home! in  
battle If you meet - kill And  
spread the ashes across the field,  
tearing out your Truth. And today,  
in burning everyday life, Let  
our formidable sword sparkle!  
Brothers! May our mighty age teach you and  
teach you to protect Our hatred.

SOROKIN: I'll strangle him with my own  
hands! Tell me who was that son of a bitch?

ALL: Tell us a name! Name! Name!..

'  
Not a very clear place. Where exactly is it supposed to kill Alexei Turbin? Is he at home? Or invite him to your place and kill him there? Or is it just that Bezymensky is such a great poet that he inserted the word "at home" for the size, without much meaning?

224 7\*

Yemidov comes to the fore. The big drum begins to beat weakly, louder, louder.

DEMIDOV: Colonel... Alexey... Turbine...

ALL: Colonel... Alexei...  
Turbin... [157,  
p. 50].

Let me remind you that The White Guard was published in 1924-1925, while The Shot came out in 1930. Before us is a completely frank polemic with Bulgakov.

To what extent the image of military doctor Aleksey Turbin corresponds to being hit in the back with a crowbar or organizing pogroms, let the reader judge for himself. It is good that A. Bezymensky, unlike most of those with whom he started, lived until the 1970s. He continued to be praised [158], awarded and promoted, although most of the poetry of the 1920s and 1930s was never reprinted [159].

But he lived. Lived physically. This makes me happy.

No, no, one should not see in the words of the author either inappropriate irony, or manifestations of Christian mercy (also completely inappropriate in relation to Bezymensky and Bagritsky).

Just as the author calls for liberalism, the surest means of finally solving the Jewish question, so exactly and for the same reasons he rejoices in the longevity of our enemies. I am very sorry that Mandelstam did not live ten years longer. That she did not see how the composition of the intelligentsia in Russia was changing, how the new Russian intelligentsia was pushing the Jews back. How the Jews are losing the competition more and more hopelessly.

In the same way, I am very glad that Bezymensky lived to see the publication of The Master and Margarita (1966), to the reprints of The White Guard and The Run. How badly he had been in his last years! How scary!

The horror of what was done to my people made me an evil, cruel man. Therefore, I rejoice if our (and thus my personal) enemy lives to see his complete, already final death. Until the collapse of everything in which he put his vile, worthless little soul.

... But in the first fifteen or twenty years, Russophobia of such as I. Babel, A. Bezymensky and D. Altauzen was in demand

state.

## AVENGERS

Here, let's stipulate that among the Russian Jews there were many people who had very much for what and why to take revenge. Many people of Jewish Russia, Ashkenazi countries

### 8 The Jews Who Were Not, Vol. 2225

had reason to believe that their abilities remained unclaimed, their destinies were trampled on by the Pale of Settlement and the interest rate. That their loyalty to their sincerely beloved Russia does not find understanding and response. Many Jews felt that their good attitude towards the country, their willingness to consider themselves part of the Russian people, was shattered by a wave of pogroms and legal restrictions.

People like O. Gruzberg did not become enemies of Russian Russia, but they were ready to fight with the political system of the Russian Empire to the last drop of blood. And all the defenders of the hated state also turned for them into those by whose grace their mothers spent the night in the police station.

Let us imagine the psychology of a person who, even personally, did not experience anything bad, but to whom his grandfather told how Russian soldiers caught him, but did not catch him, but caught his older brother. If grandfather was caught in 1840, at the age of 10, he could well tell this story to his grandson, who was born in 1890. What should the grandson think, listening to how grandfather hid behind a woodpile and stood for a long time, afraid even to breathe, with his heart pounding against his ribs, listening to the unhurried conversations of soldiers, inhaling the smell of tobacco and sweat (it was a hot day). What was a Jewish boy from a prosperous St. Petersburg family supposed to think, listening to the story of his beloved grandfather in 1900? Five years would pass, and he, covered in sweat from fear and excitement, would point his Mauser at a terrible mustachioed policeman, at a Cossack, standing in a cordon. A muzzle heavy for a teenager will float away, sweat will fill his eyes, the weapon is menacing, very real, it will bang ... half a meter past, of course.

Another twelve years will pass, and the young man, who has already buried his beloved grandfather, will again raise his revolver, point it at the blue uniform - the same uniform that was on those people who caught his grandfather, who took away his grandfather's brother, because of whom there is no this Jew has neither an uncle from his grandfather's older brother, nor second cousins. Now there will be less sweat, weapons are well adjusted to portraits of the emperor and icons; the bullet will enter where it needs to, breaking through the damned uniform a hundred times.

Whoever wants to, let him condemn this person. I understand him well, because in his place I would act in exactly the same way, and I am sure that I would go to the end. People who cannot be exterminated with impunity still command respect. And how many were there? How many Jews wounded by the claws of the Russian Empire, the legendary double-headed eagle, had many personal, private, almost intimate reasons to want the crushing of the empire,

death of its defenders and rescuers?

Finally, during the First World War and the Civil War, much happened that naturally called for revenge.

All this is indisputable and does not cause much surprise or indignation. Surprising is that the excess of this revenge yes th

226 8-2

willingness to bring it down on the heads of obviously innocent. In this excess, it is difficult not to see a certain property of the Judaic civilization, a phenomenon brought up by it. Judge for yourself: on Purim, the scroll of Esther-Esther is read twice in the synagogue.

"It is written in the Torah that the people of Amalek are the eternal enemy of the sons of Israel and it is commanded to always fight with them. Therefore, in our time in the synagogue, while reading the scroll of Esther, it is customary to continue this war, and every time the reader pronounces the name of Haman, everyone starts to make a loud noise - "beat Haman". To do this, do not forget to bring to the synagogue rattles, pistols with pistons and everything that can make noise. And the reader must patiently wait for the beating to stop after each mention of the name of Haman, and only after that continue reading" [160].

It's not some crazy Jew on his own who came up with the idea that the war with the "people of Amalek" is eternal and ongoing at the moment. This is what the rabbis teach; every Jewish child lives this way, every year personally participating in the "beating of Haman", spiritually joining in the murder of 75,000 human beings. The Torah reader carefully organizes the acquisition of this experience, while the congregation "beats Haman" after each mention of his name. What can such a religious experience foster but the habit of hatred and revenge? I will gladly listen to objections (preferably with arguments), but so far I do not see what else.

I can imagine what a howl, screech and high would rise if the ritual murder of Trotsky or Sverdlov took place in the Orthodox Church once a year; if it became a church tradition, and the priests would remind the parishioners: do not forget to bring rattles and pistols with caps with you. If, while reading the sacred texts, the priests would take neat breaks until everyone, cracking and shooting, yelled: "Beat the Sverd fishing !!!". That cry would have been in "22", and in "Time and Us", then they would accuse us of all mortal sins ...

And the reasons to shout "Beat Sverdlov!" we have, really, much more than the Jews "beat Haman." And the events are somehow fresher, and, unlike Aman, who was just about to arrange a pogrom, Sverdlov stained his hands with the blood of such a number of Russian people that it would be enough for the bloody baths of the Jews of the entire globe.

THE WORD OF THE PARTICIPANT  
OF THE EVENTS, OR ANOTHER FAMILY STORY



Babel's story is somehow very much in line with one of our family stories. It is very simple: in 1921 my grandfather, Walter Eduardovich Schmidt, married his grandmother, Vera Vasya Lyevna Sidorova. The young people got married twice: according to the Lutheran

: 227

to whom the rite and according to the Orthodox. It turned out to be easy to get married according to the Lutheran, but with the Orthodox, there were, as they say, questions ...

I had to go to the church by three different cabs; first they carried the priest, who was lying hidden under the seat. The bride and groom also traveled separately. The priest hurriedly changed into vestments, the grandfather and grandmother and the witnesses entered the church, and two remained outside with the horses so that they would not neigh. It was very dangerous to draw the attention of the new masters of life to the fact that someone was in an abandoned church.

And don't save yourself! The priest was already changing his rings when a certain communist of a completely classical appearance burst into the church - in a leather jacket, with glasses on a long nose and with a revolver in his hand. And he also yelled quite a classic:

"W-what the fuck is this!!!"

It is difficult to say what could have happened next, but this creature was pretty drunk and managed to shoot only up into the dome of the church. There was a lot of noise, but the creature - either from the recoil or from the vodka - fell right on the floor and fell asleep. Everyone quietly left the church, very afraid that the red-assed man would wake up. Fortunately, he did not wake up, and sometimes I even feel a certain gratitude to him: after all, he did not pass the Cheka, he did not shoot him! Maybe just didn't make it? Maybe, but all the same, I feel quite sincere gratitude to him.

Do I need to specify, dear reader, what nationality was this creature? And this story was told to me by my grandmother's sister, Antonina Vasilievna Verbitskaya, in 1974. at

#### THE LAW OF REVENGE

In our troubled, fluid times, a strange impression is made by a person who seriously defends the idea of the Providence of God in history. But as soon as one studies Jewish history, one sees a chain of events that is obvious, sometimes ominous, and, I'm afraid, nevertheless unambiguous.

D. Markish really doesn't like the idea of A.I. Solzhenitsyn that by the murder of Stolypin, the Jews also caused the Holocaust as a long-term consequence. The chain of causes and effects drawn by Alexander Isaevich does not at all convince me either, but I cannot get rid of the thought: after all, the venerable Reb Markish objects not because A.I. Solzhenitsyn is rather weak, but because she cannot even admit - is it really the law of causes and effects

can be related not only to someone there, but also to someone ... who people! You understand?! To the Jews! Well, can they really be judged by the same court as the rest of humanity?!

228 8-4

This idea of Solzhenitsyn, for all the weakness of his arguments, seems to me just one of the most interesting. And what's more: all the evidence points to the fact that the Jews did not click on the Holocaust. Only not by the fact that they could not keep Mordka Bogrov from killing Stolypin ...

If Providence punished the whole people only for the act of one son of a bitch and for the moral support of this bastard by several hundred Jews, then it would indeed be permissible to doubt the triumph of heavenly justice. The result would be the morality of the Old Testament: three Jews urinated at the wall (which, for some unknown reason, is forbidden to them), and for this God punishes the whole people.

But after all, it was not M. Bogrov who brought the Communists to power, and not just one person at all. Unlike the murder of one, albeit a very significant, person, the overthrow of the legitimate power of the Russian Empire and the establishment of Soviet power was the work of a huge number of people. In this act, colossal both in its historical scale and in the scale of the villainy that accompanied it, a huge number of Jews from different classes of society played the most active role. To call it a "crime of the Jews" would not turn the tongue, but the percentage of both direct participants and sympathetic Jews is huge, and the rest looked at the death of the Russian state as a fire "not very close to home."

The fact that the communists consistently prepared A. Hitler for the role of the "icebreaker of the revolution" was written a lot and convincingly [161]. "White victory in Russia would most likely make it impossible for Hitler to come to power in Germany" [162, p. 83], the Jewish author also admits.

Here is the chain of cause and effect: the vast majority of Jews are brought to power by a government that puts Hitler in power. One can argue whether the Russian Empire was its own state for the Jews or someone else's; whether they needed a revolution in this state or a "Russian revolution" for them - only a hangover at someone else's feast (in my opinion - for different Jews in different ways and depending on personal choice). Anyway, the sword was raised! Whether for their own state, or for someone else's. On another part of their own Russian people, or on someone else's people. But the sword is up. And for a Christian who is unable to consider any people better or worse than others, it is obvious: he who raised the sword received it in his own hypochondrium. "He who lifts the sword from him will perish." Amen.

Only 20 years separate the events of 1941 from the Civil War. And so, people who personally participated in the crimes of the Bolsheviks, who supported this senile government with all their might, were pulled out of the ranks of Soviet prisoners of war. This

229

Russia, the entire Russian Empire, was not enough for people! They rode as part of the First Cavalry: "To Warsaw! Give me Berlin!"

A little-known fact: Max Levin, one of the leaders of the Bavarian Socialist Republic in 1919, lived in Moscow after its defeat, studied history, and was a student of Abram Moiseevich Deborin. |

In 1941, under the muzzles of German machine guns, there were people who in 1919 smashed not only Russia, but also Germany and Hungary, who in 1920 did not reach Warsaw, who failed to make the Poles and Germans as happy as the Russians.

They are sorted in exactly the same way as they themselves sorted Russians and other Europeans in the Crimea. Those who "lost" their passports are doomed to death, having heard an accent, they are shot - just as they themselves, their dads and older brothers, killed Russian people who speak Russian correctly. Their corpses are rotting on the roadsides of the Great War, just like the corpses of the executed Russians near Simferopol. |

The difference is that the corpses in Babi Yar had to be dug up and burned, covering their tracks. And there were no corpses in the Crimea; so they are lying around, where they were abandoned by the associates of Bela Kun and Zemlyachka.

Are they capable even before the very end of understanding that they themselves have done absolutely everything necessary for their destruction? Did they understand that they were like an unlucky sorcerer's apprentice: the one who summoned the spirit, but was not able to give him an order or send him back? Did they understand that, arranging a whole chain of crimes, they called them on themselves? What did they take with them into the anti-tank ditches and gas chambers of a great number of innocent people? Unfortunately, it is unlikely that they understood at least something, even in their last hour. Hardly: after all, for this you need to be able to think, and not quote Trotsky and Lenin. And do not consider your precious person and your people as the navel of the Universe.

Nothing prevents modern Jews from realizing this fatal connection of causes and effects, this gloomy chain of events leading to destruction. But religious Jews are hindered by the belief in their swearing, in their exclusivity.

To the majority of Soviet and current Russians... One intelligent Russian Jew said well about what hinders them: "Only people without family and tribe refuse responsibility" [123, p. 210].

But the lumpen Jews are people without a clan and without a tribe.

THE WORD OF A MARTIAN

It is logical in the main: the Jews played very much for

significant role in tearing off the Russian head of the Russian Empire.

230

But somehow I involuntarily recall: 50% of the officer corps of the empire, mostly Russians, fought on the side of the Reds. Many without much compulsion at all. I will not justify Bezymensky and Altauzen - everything is more or less clear with them. But what about Brusilov? With Chicherin? With Tukhachevsky? All these "Russian head rippers" are native Russian nobles, inscribed in column books.

Finally, what about the Georgians Stalin and Beria, the Pole Dzerzhinsky, the Tatars and Lezgins? Not only Jews and Russians lived in the Russian Empire, many peoples lived there. I am unable to name a single one who would not have had a hand in the destruction of their common state. Is it perhaps reindeer herders in the tundra and sea animal hunters on the Chukchi Peninsula?

And the parishioners who smash churches... The favorite picture of today's historians is how some aliens are smashing, and poor parishioners are watching at gunpoint. It happened, but how many other cases are known when parishioners themselves knocked down crosses from cathedrals and burned icons...

The famous "twenty-five thousand" - twenty-five thousand workers of St. Petersburg and Moscow, who participated in collectivization? So to speak, they cut off the future peasant's head, exterminated the most efficient, most active peasants. Russians - Russians.

Maybe the Russians themselves did not really want to keep this Russian imperial head?

I am ready to agree with Burovsky, but I would like to supplement the list of "Russian head rippers" with a few more types that have absolutely nothing to do with the Jews.

Are there less non-Jews than Jews in the ranks of the "Russian head rip-offs"? But after all, the number of educated people in the Russian Empire is as follows: three Jews per non-Jew.

The law of retribution? Yes, very easily. You can show her such a law in history. It is a pity that he usually acts not selectively, but collectively. The crime is committed by 1% of the people - and the retaliatory strike falls on everyone.

But let's attribute the operation of the law to the Russians. In the execution ditches of Crimea there are people who had the most direct relation to the adoption and implementation of the law on the percentage rate, to the evictions of "illegal residents" from the capitals and, more recently, to the eviction of "spies" from the front line. They, the direct perpetrators of Jewish insults, are hardly more than 1% of those who are driven naked to the hastily dug ditches.

... But even under the muzzles of German machine guns there were 1% of the "Russian head torn off" who received justice -

sorry it's late. And 99% of people are guilty of one thing: they were born Jews.

231

Chapter 3

New Russian government

Demons rush swarm after swarm  
In the boundless heights,  
Screeching plaintively and  
howling Tearing my heart.

A.S. Pushkin

NEW ALLOY INTERMEDIATE

The number of legendary Leninist decrees exceeds 2,000.

The first few that laid the foundations of the new policy are really important: the Decree on Peace, the Decree on Land, and so on. But one of these first and most important decrees is still heavily hidden from the population. This is the Decree on the repressed peoples of October 29, 1917. This is one of the first Leninist decrees.

According to this decree, tsarism oppressed many peoples of the Russian Empire. He oppressed everything, entirely, kept them, the poor, in the "prison of peoples", and therefore these peoples repressed by tsarism, all, entirely, to the last person, should be considered as innocent and victims. Even if the representatives of this people were nobles or the richest merchants, it doesn't matter, because the people were repressed! And all the restrictions that fall on the representatives of the privileged classes do not apply to the representatives of these peoples.

The repressed peoples included the peoples of the North - the Chukchi, Yukagirs, Itelmens, Selkups ... a long list. The peoples of Central Asia, the Caucasus - Sarts, Circassians, Laz, Ossetians ... again, it's a long list - those whom the empire conquered, reproached, made an unequal part of its population. One can argue about the lack of equality of all these peoples in the empire, but I'm not talking about that now. I show what kind of decree it was.

Poles and Ukrainians were not considered repressed peoples, but, as is easy to understand, Jews, of course, were.

In the first decades of Soviet power, it was very difficult for a descendant of nobles, merchants, and clergy to get an education, to somehow advance in the service. In 1922-1923, they began to "purge" higher educational institutions, expelling students "according to personal data" even from senior courses (which caused a lot of

murders). But this did not concern the Jews! The priest's son must. was either to disown his father through the newspapers, or to flee abroad,

232

or drag out an existence in no way corresponding to his domestic training and mental abilities. The poet Vadim Shefner, a nobleman, never received an education, was a factory worker for most of his life. And the son of a rabbi could enter any university in the Soviet Union without the slightest restrictions!

Theoretically, the son of a Tajik mullah or the son of an Evenk shaman could also do this, but I leave it to the reader to judge for himself how important it was to enter Moscow University for a sea animal hunter in the waters of the Chukchi Sea or for a mountainous Tajik living in the Pamir mountains. But the children of rabbis, wounded by the percentage rate, this is very

wanted.

The specificity of the destinies of that time is manifested very clearly in the formation of scientific schools. For example, the future founder of the Leningrad school of Paleolithic studies, Pavel Iosifovich Boriskovskiy, "due to his bourgeois origin, however, managed to enter the university", "although among his fellow competitors there were also representatives of the bourgeoisie (Krichevsky, Bernsh there), they are also Komsomol members » [163, p. 33]. And the rest of Boriskovsky and Bernshtam's fellow students came from the proletariat, and this later had a very strong effect on the behavior and interrelationships of these two very different groups of people.

It was this decree that created a new privileged estate from national minorities, Jews in the first place. The foundations of the Russo-Jewish civilization were laid, and biographies such as those of the writer V. Aksenov, who was a third-generation peasant on his father's side and Baron Gunzburg on his mother's side, were made commonplace.

This role of the Jews as pillars of Soviet power was reflected in many anecdotes.

"If there are six commissars sitting at the table, then what is under the table?  
"The Twelve Tribes of Israel."

"Vysotsky's tea, Brodsky's sugar, Trotsky's Russia".

"A Jew has been sentenced to death by a revolutionary tribunal. Terrified, he cries out in Hebrew the traditional formula: "Listen, Israel, our Lord is the One God." All three bunal instinctively stands up and answers: "Blessed be His Kingdom forever and ever."

"What is a trust? Trotsky Allowed Jews Free Trade.

But the most curious thing here is: "There is a meeting of the Council of People's Commissars. Suddenly Kamenev declares that he must leave in haste. Where?

synagogue to perform a memorial prayer for the deceased father (which requires a minimum of ten adult Jews). Then Lenin declares: "Why leave? I will come out and you can pray here on the spot."

233

What is curious here is precisely how much, in the minds of his contemporaries, the descendant of conversions, Lenin was not a Jew!

All these anecdotes are quoted from the Jewish newspaper PeDets of April 13, 1923 [123, p. 209]. Once people were entertaining themselves, weight LILIIS.

There was also such a ditty:

A SH "NTEANATYUNAE  
SH INTERNATIONAL"

Ukrainians have their own hetman,  
Poles have their own krul. And the  
Russian people

Not that Yankel, not that Srul.

And during the Civil War they  
sang this:

,

U TNEPNTEYAMANONAE EP MTEYAMATYUMASE 19; Vysotsky tea,

Brodsky's overcoat,

The offensive of the Third International Red army of the Jew Trotsky. was presented in Europe as an offensive

Apocalypse...

It is a pity that this book will be read by ladies, and I cannot cite a few even more wonderful pearls of folk art.

BAN ON COLORED TESTICKS

At the same time, the Christmas tree was banned. All attributes of Easter were forbidden, including colored eggs or the exclamation of "Christ is Risen!". Christmas is also forbidden, and, celebrating the New Year, the authorities diligently watched that no-no! No religious dope!

Entire layers of Russian literature and culture were banned. Generations of Russian people in the USSR did not read religious philosophy, they simply did not hear the names of Solovyov and Merezhkovsky.

In the prewar period, most of the Russian writers did not publish, even in the beginning - the middle of the twentieth century, and even more so in the late twentieth - early twentieth century. Even "fellow travelers" like Boboryka or Kropotkin were not published, and even more so "clericals" and "anti-Semites" like Leskov or Dostoevsky. The poets and writers of the Silver Age, the entire Russian diaspora "did not exist" rather than if it had moved to Mars.

234

Klyuev, Vasiliev, and Yesenin are also banned. It's like they don't exist. For a volume of Klyuev, found during a search, they would not be shot, like for a volume of Bukharin or Trotsky, but one could say goodbye to a career for sure, and not only with a party career, but also with the professional career itself.

I am silent about the fact that it was mainly Russians who were expelled and "cleansed" from the service, from the education system and even from the capital cities. What fate awaited these people is clearly seen, if only by the example of Maria Alexandrovna Hartnung, Pushkin's daughter, who had the imprudence to live until 1921. Barely alive from old age and hunger, the old woman came to see Lunacharsky several times, he promised to "consider the issue", and she again and again appeared to this "doer of great deeds." Luna Charsky even called his people to look at "Pushkin's real living daughter", but did not provide any help. Maria Alexandrovna died of starvation in 1921.

Of the well-known people, Vadim Shefner could not enter a military school and, in general, a university - he was the son of a naval officer, a hereditary nobleman. He worked at a factory until he could feed on literary work. In 1936 S.N. Sergeev

Tsensky writes his "Sevastopol Harvest", and right there a certain Elsberg writes an article "At a literary post": "In the person of S.N. Sergeev-Tsensky, we have a writer who is an open expression of counter-revolutionary sentiments. And in the publishing house "Soviet Writer" "Strada" was rejected, because



this work is "fermented

patriotic."

However, both Bylinas and Russian chronicles were banned and removed from libraries. Lunacharsky's people were wooling the libraries, extracting from them ... Russian

—.

her

A.  
3

r sdnig a (a I Eieglai4e. 47. forces sang No.  
Uyegiisti Zebiy ' usi "r (De 7 deglila v,

From the moment of taking power in the Russian

empires international native tales. That is, the socialists, the Europeans were owned by the points of view of class and complex associations. There's nothing wrong with this fight

many very 2E ambiguous characters can be found in the caricature...  
including possibly found in "Cat

satanic forces - the bat "Kroshechka-Khavroshechka".

235

But a different logic was at work here—the logic of the extermination of historical memory, the maximum denationalization of Russians. Whatever the Russian word itself, the Russian face, then there would be nothing to esteem.

And why do we need the Russian language itself? What is it for? For whom? "Today, Russia, a denationalizing country, needs a denationalized language," Sophia Parnok wrote in 1924 in the Russkiy Sovremennik magazine [164, p. 161].

Even the very word "Rus" was considered something like... counter-revolutionary. In general, too much attention to Russian history, the Russian language, Russian culture, in general, to everything Russian, has become something very, very suspicious. Russian people

after all, "as you know," he was a conquering people and oppressed other peoples conquered by him. In the books published at that time, it was necessarily emphasized, say, that the Buryats were good, and the Cossacks who conquered them were criminals and murderers. In the book by A.P. Okladnikov, dedicated to the annexation of Buryatia to Russia [165], depicts the monstrous atrocities of the "punishers and colonizers". The same is in books about the annexation of Georgia, Central Asia or the North Caucasus.

The Russian people from 1918 to the very end of the 1930s were regarded as inferior, infected with great-power chauvinism and subject to re-education.

In the same era, the Jews were a privileged class. They became the most active agents of Sovietization. Some of the animals in Orwell's Animal Farm were also "more equal than others." Interestingly, according to Orwell, pigs became these animals [167].

#### WHAT WANTED THE SOVIET AUTHORITY?

Much has been written about the composition of the government of Soviet Russia in 1918-1922, the government of the USSR in the first years of its existence. The best and most complete book was written abroad, in the USA. It is good that it has recently been republished in Russia and as a result has become completely accessible [168]. I highly recommend reading it, but I see no use in listing Jews in the Soviet government. It is much easier to name Russian names - in this case, bending our fingers, we will not have to take off our shoes. Krasin, Kalinin, Chicherin, Bukharin. Here, it seems, is all. Oh yes! Also "Grandma Krupskaya". Now everything is true, all Russian names in the highest echelons of power have already been named.

Here we must not forget that, in addition to all the other functions common to any state, the Soviet state is persecuted

236

it also had its own, very special goals - the embodiment of the opic ideas of the communists.

Let us even leave alone the expectation of the world revolution (although without this "expectation" it is simply impossible to understand many, many phenomena). This new state wanted to prepare for the world revolution, and to do this, to extract as much material values as possible from Russia and the entire Russian Empire (for the world revolution, of course).

To this end, the population of Russia was completely robbed. First, the royal family and the nobility (Babel excellently described this process in his "Road"), then more and more broad sections of the population. Up to the point that silver spoons or gold coins, which were sometimes kept in peasant or poor philistine families, were diligently confiscated.

Many intellectuals of the older generation could tell how they were kept in prison for gold - that is, they put all 50 people in a cell for 10 people and will not let you out until you give up all the gold.

This was done by the authorities, not the Jews? Yes, but "for some reason" everyone who told me about this shameful practice named the investigators and executioners exclusively with Jewish surnames. Let's assume that they came across atypical or "wrong" jailers, but what can we do?! There were a lot of them, not typical. There were very few "typical" before the 1930s, and they did not create this system.

There was a trade in everything captured "on a spear", that is, the treasures of museums, art galleries, state depositories. Everything that can only be shaken off abroad. And what?! After all, soon there will be a world revolution, anyway, soon what was sold abroad will again fall into the hands of the Soviet government.

Arnold Hammer, a Volhynian Jew who went to America, is now widely known to the reading public. It is through his efforts that the paintings from the Hermitage, the treasures of the Russian tsars and the upper stratum of the nobility, the priceless works of Faberge came to the United States, and for a fabulous pittance.

But after all, besides the Hammer, there was someone to take out, and not only in America there was a stream of stolen, stolen valuables.

Among these crimes is the tearing up of royal graves, the graves of famous noble families - gold jewelry, orders of precious metals were removed from the skeletons, and so on.  
lee.

The closure of churches and monasteries gave its share of the loot - after all, even in a poor rural church there were always at least small valuables: silver salaries for icons, golden monstrances, precious or semiprecious stones. That, for which in old Russia a criminal would have been beaten by his own people, now the state did it.

237

## LONG-TERM ROBBERY

Values were extracted from the bowels of Russia and its renewable resources - primarily forests. First, a "labor army" was created under the leadership of Leiba Trotsky, and then the Gulag system. This system is created by the state, not by the Jewish Kahal, there is no doubt about it. But on August 4, 1933, the Central Executive Committee of the USSR awards the Order of Lenin "to the most distinguished workers, engineers and leaders of the Belomorstroy." Only eight people were awarded: G.G. Yagoda, L.I. Kaganovich, M.D. Kogan, M.D. Berman, S.G. Firin, Ya.D. Rap port, S.Ya. Zhuk, N.A. Frenkel, K.A. Verzhbetsky. Six (6) out of eight (8) are Jewish. Ah, those terrible statistics... Anti-Semitic science! Probably, it was in the "Union of the Russian people" that she was invented.

The most curious, even mysterious figure is a certain Naphtaliy Aronovich Frenkel. He was born in Constantinople; A Turkish Jew and a rather wealthy businessman, he was connected with Russia only by the fact that he traded timber through Mariupol. He taught Russian as a foreign language and never showed the slightest interest either in Russian culture, or in history, or in the customs of the Russian people. So, a completely indifferent foreigner. He speculated in weapons through Turkey and supplied, among other things, the Jewish "self-defence", that is, illegal armed formations.

In 1916, just before the revolution, he quickly runs back to Turkey and transfers all his money there. However... According to some reports, already in 1917 he became a resident of the Soviet intelligence service. Whether this is so, we do not know for sure, but that in the same 1917 he returned to Russia and began to carry out the tasks of the Cheka and the GPU here is a fact.

Using him as a provocateur, Frenkel is arrested, but not kept at all, like an ordinary prisoner. He lives freely on Solovki in the role of head of the economic department, and he even has his own servants. The full impression is that his arrest is not a punishment, not reprisal, not even a way to remove a witness, but a way to leave a person useful to the authorities in the country at any cost. At least, Frenkel lives on Solovki, as he could have lived in ancient times, in the Middle Ages, a slave of a prince or king, appointed to collect tribute or manage mines: a person personally not free, but exalted above many and many.

In 1929, he was summoned to Stalin, and he became one of the nobles closest to the leader, the creator and head of the entire Gulag system. It is Frenkel who introduces a universal system for the redistribution of meager rations - in order to make it work,

238

work and work. Do people still not last long? And it is not necessary! Frenkel's second thesis is that the prisoner, in fact, is needed only for the first three months, and then neither he nor his corpse is of any interest.

In this matter, Frenkel could not be as accurate as his German students, assuming "rational use of the corpse." But even the Germans themselves thought of this only in 1943, and Frenkel, presumably, was greatly influenced by a broad, incapable of saving Russia. Indeed, he did not melt fat, he did not make lampshades from leather. Ai-yay-yay, he did not quite justify the trust, our dear Frenkel!

However, Frenkel was not blamed for these minor blunders, and his fate was much happier than the fate of Eichmann and Hess. The creator of the Gulag, the organizer of the system of slave labor, he survived Stalin and died in Moscow with the rank of lieutenant general.

So the question arises: why, for what, in fact, returned-

is he going to Russia?! He was not an ideological person at all, so although "from the very February 1917 many non-revolutionary emigrants rushed to return to Russia and willingly and evilly helped all stages of the revolution" [154, p. 54], but why is he? Solzhenitsyn, who studied the personality of Frenkel, suggests: "It seems to me that he hated this country" [154, p. 95]. |

Moreover, it is interesting that not everything human was alien to Frenkel; for example, he "remembered the old friendship": "summons and appoints to a major post ... Bukhaltsev, editor of his yellow "Kopeyka" (newspaper) in pre-revolutionary Mariupol" [154, p. 94].

I can only assume one thing: Frenkel wanted to live in Russia in order to cause her as much harm as possible. And in order to be surrounded all the time by what he hated and despised. This is how a refined anti-Semite enthusiastically listens to Jewish music, dances the "seven forty", knows almost better than the rabbis when to blow the saffar, and tries to communicate with the persecuted tribe as often as possible. The very sight of Jews, the sounds of their voices, their characteristic gestures arouse in him excitement, the instinct of persecution, and aggression. Communication with Jews is just as necessary for him as a mentally healthy person wants to read good poetry, kiss a smart and beautiful woman, or walk through a pine forest, inhaling the aroma of resin - this is for him an incentive to activity, to actions, to existence itself.

And how many were there, just a little less criminal and deserving?

Another goal of the Soviet government was the sovietization of the population, that is, an attempt to force people to lose their historical memory. For this, a "fight against religion" was carried out, and first of all against Orthodoxy.

239

#### FIGHT AGAINST ORTHODOXY

This struggle was led by a prominent Bolshevik, already born in a family of exiled settlers in Chita, Miney Izrai Levich Gubelman, who adopted the Russian name and surname Emelyan Mikhailovich Yaroslavsky. This type is so colorful that in itself it deserves a separate study (like Frenkel). The fate of this hardened scoundrel, whose party experience in the RSDLP begins in 1898 (Minei was then 20 years old), is an excellent illustration of the falsity of the thesis: "Stalin exterminated the Leninist guard!" Apparently, Stalin exterminated those who did not obey him and who caused him personal irritation. Minei Izrailevich, apparently, knew how to bend quite well and held a variety of positions, including chairman of the Union of Old Bolsheviks. He was considered "the honor and conscience of the party", had a huge moral capital, and, moreover, knew how to step aside in time, become invisible, go over to a stronger group, and so on.

In general, Russians and Jews - the old Bolsheviks who survived the era of the Great Terror, belong to very different types. If Budyonny or Voroshilov are the grunts of the times of the Civil War who survived their era, with low intelligence and cultural level, bodies without heads, then Lazar Kaganovich, who died in 1989 on a very good pension (with a special ration), or the same Miney Gubelman— these are theoreticians, wise men, who, not without reason, claim the role of intellectual leaders. Another conversation is that survival in the era of Stalin required very specific qualities from a party member, in addition to and independently of the mind.

Among other things, Miney Gubelman "was one of the most popular publicists and propagandists, the most prominent party worker on the ideological front" [169, p. 653]. Many of my older readers should remember his "Bible for Believers and Unbelievers", because this creation went through 26 editions, became a book, without which any humanitarian education in the USSR was considered incomplete. "Anarchism in Russia", "Essays on the History of the All-Union Communist Party of Bolsheviks", "Biography of Lenin" somehow did not survive the Stalin era, but the obscene "Bible ..." and "On Religion" were reprinted and then, until 1970-x years.

It was this man, Miney Gubelman, who provided the ideological side of the "fight against religion." The events of the Civil War were in the nature of a pogrom. In later times, religious people were not even allowed to pursue a purely professional career, and in Solovki, "clerics were dressed in camp jackets, they were forcibly sheared and shaved. They were shot for sending any demands" [132, p. 4]. If, during the formation of Soviet power, monasteries and churches were broken into for robbery or unsystematic murder, now it was

240

the systematic destruction of the Church as a social institution and faith in God as a natural state of society.

Churches were closed and blown up, and all metro stations in St. Petersburg were built on the site of destroyed churches. Throughout European Russia, churches were located in such a way that it was impossible to be near a city or village and not see, not feel the presence of one or more churches. Destroying them all was expensive, but the landscape has changed. Now it was dominated not by functioning temples, from which the sounds of the gospel floated for tens of miles, but by dead, shabby structures, either empty, like the temples of Rome after the barbarian invasion, or turned into warehouses and utility rooms.

In Moscow itself, most of the churches were destroyed, and very often - without a direct need; the main goal was just "the fight against religion." Listing the blown up temples (not all) [170, p. 16-19], V.A. Soloukhin comes to the conclusion: "On the site of a unique, albeit slightly archaic, albeit deeply Russian, but somehow unique city of Moscow, a city of the Central European type was built, which does not stand out in anything special. The city is like a city. Even a good city. But nothing more" [170, p. 19].

It remains to be clarified that the plan for the reconstruction of Moscow is carried out

none other than Lazar Kaganovich. If it were his will, St. Basil's Cathedral would have been demolished, but they managed to defend it. And Kaganovich very heartfully argued that without St. Basil the Blessed, it was somehow freer, better on Red Square ... And it was easier for the working people to get through the demonstrations faster ...

"When you walk along Moscow lanes and back streets, you get the impression that these streets were laid by a drunk builder," Lazar Kaganovich believed [171, p. 65].

And now the hammers are knocking. The freaks created during the time of tsarism are crumbling. The Passion Monastery will sink into eternity, the narrow Tverskaya will go into oblivion" – this is how they wrote in the editorials about the All-Union Congress of Architects and Builders.

In total, 476 monuments of world significance were destroyed in Moscow. This is global! Among them is the Church of the Assumption in Pokrovka, above the entrance to which there was an inscription: "Entering, be surprised - the work of human hands." Among them is an obelisk placed over the grave of Bagration and the grenadiers who fell with him on the Borodino field.

When the Cathedral of Christ the Savior was being blown up, Kaganovich turned the fuse lever with the words: "Let's pull the hem of Mother Russia." According to another version, he said: "Let's pull up the hem of dung Russia." Regardless of the wording, everything, in my opinion, is extremely clear.

By the way, the Americans offered 15 million rubles for the Cathedral to be taken apart and transported to the USA. The Soviet government refused; apparently, the instructive meaning of the explosion was more important.

241

However, it is directly destroyed. And there was quite an officially approved plan. "We must not make any new investments in the existing Moscow and patiently wait ... for the fulfillment of the amortization periods, after which the destruction of these houses and quarters will be a painless process of disinfection of Moscow." This was written in 1930 in the journal Soviet Architecture, the author's name is Ginzburg.

Indeed, why waste expensive explosives? Houses will fall apart on their own, and in place of the "mixture of Church-Asian exoticism with the tastelessness of mansions" it will be possible to build something more in line with the tastes of the new rulers of Russia. For example, a swimming pool or a public toilet.

So, Gubelman in the role of the theoretician, and Kaganovich in the role of the practitioner. However, there were many practitioners. It is known that both Yagoda and many of his henchmen, up to the rank and file of the Chekists, trained in shooting icons with a pistol. It is difficult for the people of this generation to admit anything other than conscious rebellion against God: after all, they still knew what they were doing. It was later that generations came who had never seen the icon at all and did not know what it was.  
such.

This is a new generation in the 1940-1950s, brought up on

atheistic propaganda, threw the icons left by the old people like unnecessary garbage, and the metropolitan intelligentsia, rushing into the villages in search of icons in the late 1950s, found them lying in the attic, in incredible desecration. Details are in the "Black Boards" by V. Soloukhin. He also testifies that the barbaric attitude towards the icon persisted into the 1960s, descending from the level of prominent Chekists to the level of many middle managers and even to ordinary members of society.

"When the church was closed, the teacher chopped this icon for firewood" [172, p. 177]. And a certain collective farm chairman "dressed up a team of carpenters with axes. Carpenters have axes, you know - fire. In half a day they turned everything that was inside into small chips for me" [172, p. 195].

From 1922 to 1947, the Union of Militant Atheists also operated. Its head was, of course, Miney Gubelman, who else! For many of its 3.5 million members, running amok in this alliance has become a way of political rehabilitation or loyalty. Many future scientists, including hereditary intellectuals, ran with human skulls on sticks during the procession, broke into churches during services and vilely parodied the actions of priests, made processions with singing something like:

Down, down with the monks,  
down, down with the priests,

We will climb into the sky,  
Disperse all the gods.

242

The Union of Militant Atheists included future prominent Soviet archaeologists and anthropologists: Okladnikov, Debets, Gerasimov, Zhukov.

But here's what is interesting: in the last years of A.P. The salary of nicknames often went to church, lit a candle. Didn't he cover up the sins of youth?!

But there is no evidence that the Jewish members of this filthy union, at an age when it is time to think about the soul, went to the synagogue. It remains to be assumed that they were more Soviet and firmer in their Soviet convictions. Russian "militant atheists" were more opportunistic and less decent people.

"Reforging"

But it's all, so to speak, negative. At the same time, they tried to give people a "positive" - belonging to some kind of new culture. Here are new names, such as Hurricane or May, Oktyabrina or Traviata (Hurricane Stepanovich and Traviata Mat veevna ... That's a charm!). And there were names like



Dozdraperma ("Long live the First of May") and Oak ("Give impact concrete"). Oak Oktyabrevich and Dozdraperma Uraganovna are not even Traviata Matveevna for you.

Here, too, new holidays such as Aviation Day are now half-forgotten, and before the Second World War they were very significant and important.

"Reforging" involves the creation of some new system of values among people, instead of the values of the Russian-European Christian civilization.

Convinced that the values of this civilization are not market, literally, not civil, that Soviet civilization practically does not know the limits of the range of power, that the value of the human person means nothing to it, sometimes they conclude that this is some kind of medieval civilization.

Disagree! In the Middle Ages, everything was already more complicated. Antiquity destroyed the community, created an idea of the rights of a citizen, of a limited range of power. Soviet society and the state are much more reminiscent of the society and state of the Ancient East. The same monstrous cruelty, the same subordination of man to the community — the "collective" and the state, the same contempt for human life, ignorance of the human personality. The same colossal buildings, on which whole anthills of slaves swarm.

Who gave the population these values? You can learn this from the book "The White Sea-Baltic Canal named after Stalin. isto

243

riya of construction" [173]. The purpose of the book is clear - to sing the idea of "reforging", forced labor, the role of "organs" in the "builder

new society". | The history of the book is as follows: in 1933, 120 writers, led by

M. Gorky traveled on a steamboat along the White Sea-Baltic Canal. They communicated with the prisoners and with the guards and collected material. How exactly this happened - read from Solzhenitsyn, it is written there in great detail. 36 of these writers later became the authors of the book. On what basis the authors were selected, I do not know, but 22 of them are Jews. It is a fact.

On the question of repentance: only the son of V.V. Ivanova spoke about his father's trip along the canal with bitter bewilderment: "Why did my father need to hobnob with this bastard? In the description of the channel, his role was mainly in the description of nature, the situation ... But he was there. He did it" [174, p. 22]. There are no other voices deploring participation in the atrocity. |

It would be naive to think that it was worth Stalin coming to power, and then the ranks of the "reforgers" rapidly changed in composition. Sleep

juice from the book by A. Dikiy "Jews in the Russian Empire and in the USSR" is so extensive that there is no way to bring it [168, p. 196-217]. Another list in another book by A. Diky is called "Rulers and Grandees of the USSR" and is compiled according to the following newspapers of the USSR: "Izvestia" dated April 8, 1936, "Izvestia" dated June 1, 1936 and "Izvestia" dated August 7, 1936 of the year.

The list begins with Stalin's deputy, Lazar Moiseevich Kaganovich, Minister of Foreign Affairs Finkelstein (Litvinov), Minister of the Interior Yagoda, and Chief Prosecutor of the Red Army Rozovsky. The list includes 135 names of Jews who were leading dignitaries and grandees of the USSR before World War II. (About it, the author considers it necessary to clarify: "This list is far from complete ..."):

Main Directorate of State Security

Mironov L.G., Head of the Department of Economy

Guy M.I., Head of the Special Department

Slutsky A.A., Head of the Foreign Department

Shanin A.M., Head of the Transport Department

Ioffe I.L. Head of the Anti-Religious Department

Belsky LN, Head of the Main Police Department. Mogilevsky B.I., Head of the Main Directorate of Internal Security

passenie

Main Directorate of Concentration Camps and Exiles of the NKVD

Berman Ya.I., Head of the Main Directorate Fitrin S.Ya.,  
Deputy Head of the Main Department

244

Kogan S.L., head of concentration camps in Karelia

Katsnelson S.B., Head of the GPU of the Soviet Ukraine

Finkelstein, head of the concentration camps of the Northern Region  
Serpukhov, head of the camps of the Solovetsky Islands

Rappoport, Abrampolsky, Faivilovich, Zelegmavn, Shklyar, heads of regions in the Moscow region

Commissariat of Internal Trade

Weitzer Israel, Deputy People's Commissar of Internal Trade of the USSR Levinson  
N.N., Deputy People's Commissar of Internal Trade

Aronshtam Grigory Naumovich, Head of the State Trade Inspectorate

Beddesky Samuil B., head of the state trade in teaching aids

Weshner Laz. Abr., head of haberdashery trade

Gapelin Izr. E., head of Svintrest and Moscow canteens Gittis Izr. Abr., head of the  
association of Moscow canteens Goldman David M., head of the association of  
canteens of the Don region

Gordon Lazar G, Director of Manufactured Goods Trade, Moscow Region | Gurevich N.G.,  
People's  
Commissar of Internal Trade of Belarus

Gukhman Solom. Isaac, director of Mostorg

Davidson Wen. A., Head of the Main Department of Auctions Zelensky Isaak. Abr.,  
Chairman of the cooperatives of the USSR and the RSFSR Zyusman G.A., Head of  
internal trade of the Odessa region Kaganovich L.N., Head of the Kyiv department of  
Soyuzprodmag

Sofia Kaplan, director of the canteen trust in Moscow

Kremin LI, director of the Belarusian food trade trust |

Nodel Wolf Abr., editor of the newspaper "Soviet Trade" Smorgonsky Efim: Mois.,  
head of domestic trade in Baku Shalyameyzer H.L., director of urban trade in Rostov-on-  
Don Shinkarevsky N.I., director of state trade in colonial goods

Epstein Meyer Samuil., Head of the Moscow Department of Domestic Trade

industry, industry

Kaganovich Mikh. Mois., Deputy People's Commissar for Heavy Industry

Rukhimovich A.D., Head of the Main Department of Metallurgy

Gurevich A.D., Head of the Main Directorate of Metallurgical  
mentality

Kagan I.B., Head of the Main Directorate of the Coal Industry —. E

Izrailovich A.I., Head of the Main Directorate of the Gas Industry

245

Ginsburg S.S. Head of the Main Directorate of the Construction Industry  
laziness

Galperin E.I., chief engineer of the nitrogen industry

Bitker G.S., Head of the Main Directorate of the Rubber Industry  
news

Buskin D.A., Director of the Chelyabinsk Tractor Plant

Shman A.M. Alperovich A.N., Head of the Main Directorate of Carriage Building,  
Alperovich A.N., Head of the Main Directorate of Machine Tool Building Figatner I.G.

Kagan B.D., head of the Prodmashina trust

Frumkin M.L., Head of the chemical trust "Soyuzchimplastmass" Birenzveig M.D., Head of  
the foreign trust of the People's Commissariat of Heavy Industry

Izrailovich, chief engineer of the construction of agricultural  
machines

Slutsky S.B., Head of the Azerbaijan Oil Plant Rosenoer S.L., Head of the Oil Trust and  
Gas Industry in Grozny

Falkovich S.I., head of the machine-building plant in Kramatorsk

Levenberg M.G., chief engineer of the plant "Ordzhonikidze"

Ilya Sheiman, director of the locomotive plant in Voroshilovgrad |

Itskhaken I.I., director of the turbogenerator plant in Kharkov Frenkel A.M., director of  
the aluminum plant in Dnepropetrovsk Zlotchevsky I.E., director of the Makeevka Metallurgical  
Plant Granberg L.I., head of the workshops of the Dzerzhinsky plant Ravikovich E.M., head  
of the workshops of the Tula arms factory Bruskin A., second deputy people's  
commissar of heavy industry

People's Commissariat of Food

Belenky M.N., Deputy Commissar of Food

Dukor G.I., head of financial department

Shagan, head of the planning and financial department

Strikovskiy L.S., Head of the Main Directorate of the Meat Industry

laziness

Giber B.V., Head of the Main Directorate of the Oil Industry

Bronstein G.A., Head of the Main Directorate of the Dairy Industry

Margolin G.S., Head of the Main Directorate of Margarine Production |

Glinsky A.L., head of the distillery industry

Zavodnik I.S., Head of the Main Department of Pasta Industry |

Kisin A.A., Head of the Main Directorate for Yeast Production Zimin M.I.,  
Commissioner of Food for Lenin

hail  
246

Nikolaevskiy L.S., Commissioner of Food for

Ukraine  
Breitman A.S., manager of the Ukrainian canning trust

People's Commissariat of Defense

Gamarnik Yangel, Head of the Political Control of the Armed Forces Shifris A.L., Head  
of the Military Quartermaster Academy

Stern G.I., Specially authorized military commissar

Gekker S./A., head of the foreign relations department at the military commissariat

Kazansky E.S., Head of the Main Directorate of Mobilization of the Red Army Fishmar  
Ya.M., Head of the Chemical Directorate of the Red Army

Ashley P.M., Head of the Financial Department of the Red Army

Rogovsky N.I., head of the Military Economic Directorate of the Red Army Landa M.M.,  
editor-in-chief of the newspaper Krasnaya Zvezda

Turovsky S.Ya., Head of the Political Directorate of the Air Force Germanovich  
M.Ya., Deputy Head of the Political Department of the North Caucasus Military District

Uritsky S.B., head of the political department of the Transcaucasian Military District

Tairov G.A., head of the political department of the Siberian Military District

Aronitam L.N., head of the political department of the Far Eastern Army

Rabinovich (Grishin) A.S., head of the political department of the Baltic Fleet

Foreign trade of the USSR

Rozengolts A.P., People's Commissar for Foreign Trade of the USSR. Under him, according to the Izvestia report of May 8, 1936, an "advisory committee" was formed, which included 34 Jews as members. The most important of them: Ya.M. Barit, Chief Accountant of the Commissariat of Foreign Trade Ya.M.

Taits M.I., head of the planning sector of Vneshtorg

Rabinovich F.Ya., head of the export department of Vneshtorg M.I. levin, head of the sector of the trade mission at Vneshtorg [175, p. 120-124].

"In our time, when accusations are heard from all sides of us, Russians, that at all times and under all regimes we "oppressed and oppressed" the Jews who lived on Russian soil—this list alone can refute all these accusations, and call the accusers slanderers, having full reason for this. No one can refute and challenge the accuracy of this list" [175, p. 125].

It was from these Soviet dignitaries that a certain specific "set" of Gulag prisoners was formed in the late 1930s. "Nabor 1937", very talkative, with access to print and radio, created the "legend of the 37th year", a two-point legend:

1) if when they were imprisoned under Soviet rule, then only in the 37th, and only about the 37th one should speak and be indignant;

2) imprisoned in the 37th - only them [154, p. 207-208].

247

Solomon Schwartz willingly agrees with this opinion of the "talkative set", who, although he served in the Red Army in his time, seems to have "reformed" once again and even left for the Red Army. USA: "There is no rational justification for the Soviet anti-Jewish policy at all, rational, of course, from the point of view of the communist dictatorship. Basically, this policy has to be explained by the inertia of latent anti-Semitism, the roots of which live in Soviet society, and the inertia of anti-Semitic administrative practice, which has firmly entered everyday life in the Stalinist period of Soviet history" [176, p. 422-423].

"... The latent, creeping anti-Semitism of the Soviet bureaucracy, as it began to clearly emerge in the second half of the thirties, that, let's call it conditionally, new anti-Semitism, which finds expression in the pushing Jews into the background in all areas of the life of the Soviet Union" [176, p. 205].

Schwartz, it seems, does not even ask himself an elementary

question: why, in fact, the Jews must necessarily be in the foreground? And this is how he does it: anti-Semitism consists in the fact that the Jews are not in the foreground. Everything is said very clearly.

THE WORD OF THE PARTICIPANT OF THE  
EVENTS, OR THE HERMENEUTIC SIDES OF AUTHORITY

Now I have to say a few words on a topic that, in fact, is completely impossible to talk about: this topic is even more captured by mystics and psychopaths than the search for Atlantis and catching Bigfoot.

Indeed, did the notorious "Jewish Freemasonry" exist? That is, to exist, it existed, but the question was: did it decide at least something or not? The Soviet Union is such a classic country of secrets, so few people know exactly what decisions and how were made in the ultra-narrow circle, that the idea of all sorts of terrible secrets is literally in the air.

One rather mysterious case: when the Baltic sailors had already broken into the house of a St. Petersburg orientalist, they saw a corridor painted with Kabbalistic signs - a whim of the owner of the apartment.

— A-ah! the sailors uttered thoughtfully, and immediately withdrew.

The case is genuine. The question is - what did the sailors know about who can and who cannot be touched? And they obviously knew something.

As if some of my relatives, including my grandfather, great-grandfather, even my uncle (comparatively young, born in 1906),

248

considered Jewish Freemasonry to be a very real force. I mean, a really existing force, and, by the way, my uncle strongly discouraged me from being interested in this phenomenon (in 1982).

With all the wonderful relations of my grandfather, Walter Eduardovich Schmidt, with many svreys (it also helped that he himself was non-Russian), there was a case when he yelled terribly at my mother:

Are you tired of living? Think about what you say and to whom!

And my mother, at the age of 16, just asked one of our acquaintances (I will not give his Jewish surname) if he knows what kind of Jewish Freemasonry. My naive mother acted, in fact, quite logically: she asked someone who was more likely to give information about the subject ... But I believe that my grandfather also had some reason to behave

exactly. By all accounts, he was a very, very well-informed man.

And to the question whether it was or not, I will answer honestly: I don't know.

But here is a clear evidence that makes you think: the very fact of building the Mausoleum of Lenin and his mummy inside. Think about it: in the middle of the Mother See, surrounded by Christian temples, there is not something, but a ziggurat. Exactly the same as those that stood in Sumer and Babylonia, during the time of Hammurabi and Ashurbanipal.

And in the ziggurat lies not something, but a mummy. As in Ancient Egypt, as in some other countries of the Ancient East.

I'm not saying anything, reader. I am only thinking deeply and I advise you to think too.

#### THE WORD OF A MARTIAN

Maybe from Earth this is not so noticeable, but from Mars it can be seen very well: the author confuses two phenomena: the actions of the Jews, or rather, of a certain part of the Jews, and the actions of the Soviet state. Like the Russian Empire, the USSR was an international phenomenon; very different peoples lived in it. The will of this state was only relatively the will of any of them, even if we consider the Jews to be the masters of the USSR.

One can, of course, attribute to the Jews any crime committed in the USSR—earthlings commit even more. But if we want the truth, is it worth it?

In addition, there is one important or interesting aspect in the entire history of the USSR. Now they try not to notice it, but this side was there. The USSR went down in history as a state that quite sincerely tried to educate its subjects.

249

Even the most zealous anti-communists cannot deny the cult of science in the USSR. The career of a scientist in the USSR was surrounded by an aura of respect, almost of being chosen; scientists were perhaps the most respected members of Soviet society.

Each year the competition for the most prestigious institutes was between 0 and 15 people per seat. Education automatically gave work in the specialty. An academic degree made a person wealthy and brought him a high position in society.

What were the results? This is an ambiguous question, but the USSR was a state that tried to educate - this is a fact. If we consider the Jews as the main "alloying layer" of the USSR, then it turns out that the Jews acted as enlighteners.

It was they who forced Russia to become more enlightened by force.



Noah and more cultural. Violence is violence, there are no words. But the vector of this violence is precisely to force people to become more educated and smarter.

Chapter 4

Odessa period of development of  
Russian culture

The fires of the brothel burned enticingly  
And Utyosov's jazz creaked there tenderly.

A. Severny

NEW EMPIRE HEADS

So, the Russian head of the Russian people is torn off. on the. At least his political head... In a spiritual sense, the Russian dragon had at least as many heads as Zmey Gorynych.

Even the "head" of Russian Europeans was not one, but with a very noticeable division into the nobility and the intelligentsia (that is, already, consider two heads, and each has its own opinion about the fate of Russia). And besides, a third, and also a Russian head, was still growing up ... The first two heads were imperial, they tried to think on the scale of all three branches of the Russian people (Great Russian, Little Russian and Belarusian) of the entire state. And the third head grew not even Russian, but rather Great Russian; this "head" comprehended the national problems of the Great Russian people. N. Klyuev, B. Kornilov and S. Yesenin did not at all reflect the opinions and

250

interests of the Ukrainian or Belarusian peasantry. They were the emerging, just emerging from the "body" "head" of Russians... or rather, Great Russian natives.

In the same way, the Ukrainian writers and poets, Petlyura's spiritual patrons, can be called the emerging head of the Ukrainian natives.

These native heads came off a little later than the first two - European ones. But they were rigorously and cruelly torn off, while all the local native "heads" that began to rise at the beginning of the 20th century among many peoples of the empire had a chance to survive - after deformations, distortions, Sovietization, partial torn off. Preserve, of course, in the republics.

But the Russian "head" could not survive in any way - and the European one, because it interfered too much with plans for more -

Vikov, Yes, and very much resisted. And the native semi-muzhik head, the Great Russian intelligentsia of the first generation, could not survive in any way - both because of their national orientation, and because of their bestial muzhik essence. After all, the peasants, if the reader has not forgotten, are people of the New Stone Age who survived their era, vile and absurd. Under the root of them!

Nikolai Klyuev, Pavel Radimov, Pyotr Oreshin, Sergei Yesenin, Boris Kornilov...  
Of these names, only the name of Sergei Yesenin is widely known, but he has been known since pre-revolutionary years. And he didn't survive.

These people were exterminated in the thirties, after a long persecution. V. Inber, and D. Altauzen, and M. Zoshchenko, and many of our acquaintances from that "ideological ship" that glorified the Belomor Canal took an active part in this persecution. Journalist Y. Eidelman, the father of a well-known historian, was also zealous in persecution - it seems that it is quite ideological. Well, he did not like Russia, despised its singers, what can you do.

However, a single Jewish "head" is also somehow not noticeable. There is a certain Jewish part of the Russian imperial intelligentsia "head". Most of these Jews were forced to flee the country. Even in this, their fate was, most often, still easier and more convenient than that of the Russians. The artist Leonid Osipovich Pasternak, the father of the famous writer, easily went abroad (in 1921). He lived with a Soviet passport, but "for some reason" in France, then in Britain, where he died in 1945.

But Repin's student, Isaac Izrailevich Brodsky, did not leave at all. It was I. Repin who ended up outside Soviet Russia in 1918, when the border between Finland and the Soviets was drawn almost near the last houses of Petrograd and the summer cottages on the Karelian Isthmus ended up in Finland. Tellingly, until his death in 1930, Ilya Repin did not even think of appearing in Leningrad, and even in his apartment for a personal

251

sent the cook with some other things. So he lived for himself, lived out at his own dacha and at the same time - in emigration.

So, I.I. Brodsky stayed in Soviet Russia and created a whole series of very instructive paintings: "The Execution of 26 Baku Commissars", "The Opening Ceremony of the Second Congress of the Comintern", "Lenin Against the Background of the Kremlin", "People's Commissar on a Walk", portraits of other officials. Until now, the street leading from Nevsky Prospekt to the Russian Museum bears the name of Brodsky.

Boris Leonidovich Pasternak remained in the same way; he will not soon write Doctor Zhivago! For a long time he will be completely fascinated by what is happening in the country, by the personality of Stalin:

And in those days, at a distance, Behind  
the ancient stone wall, Not a man lives  
- an act,

An act as big as the globe.

In the collection of fairy tales and relics,  
The Kremlin floating over Moscow,  
Centuries are so accustomed to it, As to  
the battle of the sentry tower.

The day will come ... or rather, the night, and in B.L. Pasternak, the bell will ring. The  
muffled voice of the "Kremlin highlander" will ask if the writer wants to meet him?

"It is necessary, it is necessary, Iosif Vissarionovich," Boris Leonidovich  
will echo, "it is necessary to meet, talk about life and death.

Stalin breathed into the receiver and ended the conversation.

Do you believe in the authenticity of this story? At least that's how it could be.

Ilya Ehrenburg, and Mandelstam, and Anna Akhmatova remained in the Soviet of  
Deputies - even after the murder of her great husband. |

Does the above mean that more educated Jews went into the service of the Bolsheviks  
than educated Russians? The most striking thing is that it doesn't. We often too  
naively imagine the Civil War of 1917-1922, in the spirit of the words of the "Soviet  
Count" Alexei Tolstoy: "The battle of the army with its command staff." But the  
Bolsheviks were served by Chicherin, Tukhachevsky, Radziwill - people of ancient  
noble families. The Red Army was created by the head of the General Staff A.A.  
Brusilov, and 100,000 out of 200,000 of all Russian officers served in the Red Army  
itself - and not all of them only under the threat of execution of hostages. If V. Bryusov  
is sometimes called "the first Soviet poet", then with the same success Brusilov is the  
first Soviet general.

In the same way, K. Paustovsky remained in the USSR. If A. Tolstoy was  
slandered that he recognized Soviet power, when

252

Yes, the Berlin tailor and the baker finally stopped selling goods on credit, you can't  
say the same about Paustovsky. N. Klyuev did not leave, who could well: he knew  
languages and published in French. Remained in his city K. Chu KOVSKIY.

The difference is that the attitude even towards the "bourgeois" from Jews and  
from Russians was by no means the same. A Jew, whoever his ancestors were, could  
live quite independently in the USSR and could leave the country quite freely. Many  
Jews entered the USSR after the establishment of "their own power" in the country;  
among them was, for example, Solomon Pomerants, the father of a well-known  
publicist. Many other cases can be cited when Jews from the countries of Eastern  
Europe fled to the USSR - and long before the adoption

tiya in Germany racial laws.

The new "head" of the Russian Empire, of course, is not purely Jewish. It is rather a Soviet "head", but there are more Jews in its composition, and they feel much more confident.

.In the Russian Empire, the Russians were the people who formed 80% of the imperial European "head". All the rest were based around the Russians, Tatars, Germans, Caucasians, Georgians, Jews dissolved in the ranks of the Russians.

In the Soviet empire, Jews formed the Soviet ideological head by the same 80%. Now all other peoples are grouped around them: they cannot dissolve all Soviet Jews in themselves with the most ardent desire, but they can act as the notorious "salt" - according to Feuchtwanger, salt, which can and should "salt" the world, almost the entire Universe ... in this role they at least try to perform.

And there are two more Jewish heads, next to the Soviet one. There is a Zionist "head" who speaks and writes in Russian, since you have to do something in Russia... But, actually, this head wants to speak Hebrew. Let me emphasize once again: this head exists quite legally and quite openly participates in the "socialist construction" in yesterday's Russian Empire, and now in the USSR.

Only at the end of the 1920s, especially after the "year of the great change", 1929, did the Zionists and Trotskyists come out of Russia... although, it seems, not completely.

But the Zionists at least "departed," but the fate of the Yiddish-speaking "head" of the Jewish natives, the "head" of the Ashkenazi people, is more dramatic. These people lived on their own land, in the Ashkenazi country, and they had nowhere to run to exactly the same extent as Russians or Ukrainians. This head did not last much longer than the "head" of the Great Russian natives and was completely otb: torn by Stalin - part before the Second World War, hour Tew immediately after it.

253

The 20s are new and the Zionists have not yet separated, and the Yiddish-lingual head has not yet been torn off. The three-headed Jewish Gorynych hovers over Russia, Sovietizes and teaches it with three heads: Soviet, Russian-speaking; native, Yiddish-speaking; Zionist, Hebrew-speaking. This Gorynych, in theory, should have created those ideas that will begin to divide the "body" of the people, to which it will begin to focus.

After all, tearing off the Russian head is, so to speak, the negative part of the program. But what about the positive? What did the new Odessa period bring to us in the development of Russian culture?

WHY THIS PERIOD IS ODESSA?

The division of Russian history - both political and cultural - into the Kiev-Novgorod, Moscow and St. Petersburg periods has long become a classic. In each of these periods, the central, most important cultural center of the country was a very small space - an area of just a few hectares. This is exactly the area of the Mountain in Kyiv, the Moscow Kremlin, the arrow of Vasiliyevsky Island ... and the Yaros lava court is even smaller (about half a hectare). It was there that the most active, most talented people gathered; if they did not communicate, then at least they knew about each other. Leo Tolstoy did not like, but personally knew Dostoevsky, and Blok married Mendeleev's daughter - as a vivid example ...

From this patch of built-up land, cultural impulses spread throughout the vast country, and quite often abroad. So that's right, the correct names. Moscow period, Petersburg ...

But what, pray tell, period began ... well, in general, what did we begin after the Petersburg period? So to speak, after his ... early termination (did you notice: no, how delicate I am?) ...

G. to speak, so to speak, about the "Second Moscow" period is an obvious nonsense, with all due respect to N.A. Berdyaev. If we analyze from which center at least some new forms of culture spread throughout Russia, then it turns out that the only city that has the right to give a name to the period is Odessa.

This is the only city that, during all the decades of the Soviet era, generated some kind of cultural forms, and completely independently. For example, jazz by Leonid Utyosov. Now it is simply difficult to imagine how popular jazz was in the 1920s, including the jazz described by M. Bulgakov. Remember?

254

"Exactly at midnight in the first of them (halls) something banged, rang, fell down, jumped. And immediately a thin male voice desperately shouted to the music: "Hallelujah!". It was the famous Griboyedov jazz" [177, p. 66]. And further: "The thin voice no longer sang, but howled: "Hallelujah!". The clatter of golden cymbals in jazz was sometimes overshadowed by the clatter of crockery that the dishwashers lowered down an inclined plane into the kitchen. In a word, hell" [177, p. 67].

If we remember that the ball with Satan begins exactly at midnight, the associations derived in the novel by the nephew of the famous theologian, Sergius Bulgakov, become even more transparent.

Such phenomena as the Odessa anecdote. Odessa music. The same, Jewish, but rather Balkan, without direct reference to any nation. A violin, a cheerful dance melody, so that the legs themselves begin to walk under it.

And the Odessa song stands out among these phenomena. Well, not necessarily thieves. Yes, all the Odessa music, all the Odessa song gave the impression of something swindled. Even "My Sharaban, American", even "Myasoedovskaya Street", famously performed by the American sisters Beri in Yiddish - even these songs have such a touch. In many ways - due to the musical arrangement itself. It was too obvious that all this was either Balkan or Jewish style, as Arkasha Severny used to say, with "a small squash stuffed with a declassified element"... Even if the songs were fishing or sailor's (as, for example, about Kostyu- sailor), anyway, something thieves rested on them ...

I was born near the border

And my father and mother loved to repeat: Our son  
is like a bird,

To be able to sing songs and dream of flying.

Odessa is a symbol of free, strong people, strong passions... and antisocial behavior. Berkovsky to the verses of Bagritsky: "Two Greeks are carrying contraband to Odessa." .

But ... let's clarify what, in fact, is meant by "Odessa"? Odessa was built at the end of the 18th century as a sea gate of the Russian Empire. Cosmopolitan, booming, warm city. And, of course, the city is very different in its different parts, very diverse in terms of population.

There was Odessa of the Russian educated stratum - nobles, raznochintsy, entrepreneurs, engineers, intelligentsia. That economically dynamic, not knowing serfdom, beautifully singing Novorossiya, which Kuprin loved. A country in which Russians drank dry wine more often than vodka, and began to use spicy Balkan spices, bell peppers. The country that gave Leshchenko to the World. Country of heroes Garin-Mikhailovsky. "You lu

are you spicy? Are you, 'it seems, a southerner?'

255

\_ Was Odessa sailors and fishermen. The very same ones who ran into the "Gambrinus" to listen to the Jewish violin, drink either with English sailors or with Greek mackerel fishermen ... The city of the heroes of Mamin-Sibiryak and Kuprin.

Understandably, neither Babel nor the heroes of Shufutinsky have any, even the most remote relation to this Odessa. Even to Gambrinus. The Jewish population of Odessa had its own district with the colorful name of Moldavanka, not far from the Privoz market. The size of the part of Odessa inhabited and mastered by Jews does not exceed even a square kilometer ... But this is not the main thing. The main thing is that Jewish Odessa is not at all the Odessa of merchants, artisans, and even non-employees. This is Odessa of merchants, speculators and a criminal element: smugglers, thieves, raiders, resellers

stolen goods, other petty criminals and crooks. K. Paustovsky wrote best of all about this terrible place, and he wrote in the highest degree correctly: without voluptuous groans about the "charming" accent of illiterate people, and without the slightest disgust for the "kid". Seeing people in the inhabitants of Moldavanka very consistently, Konstantin Georgievich conducted a kind of ethnographic study, and I strongly advise the reader to read it [178]. But once again I warn you: it will be scary. It is like Kuprin's "Pit" or like "Uncle Tom's Cabin", a book from which. it becomes terrifying and disgusting to the soul.

It is this Odessa that determined the twentieth anniversary of our cultural development. Odessans were considered approximately like a shepherd and a shepherdess in the French court folklore of the 18th century: a kind of standard "representative of the people".

And the Soviet "head" made a petty swindler or bandit their "official man"! And the one who was made, it seems, had nothing against it. .

Even the Odessa slang, the local broken Russian, began to be considered in the circles of the Soviet intelligentsia for some reason "charming" and "charming". It is not very easy to comprehend than "yes", "oh" or "you understand" is better than "around 10" and "you swing there". If you, dear reader, were also born from a goy female, and not from a truly aristocratic edifice (say, not from a bazaar trader on Privoz), you are unlikely to be able to understand the full depth and power of just such a distortion and mutilation of the Russian language. But the former was, what else can be added here.

The remnants of the Odessa period in the history of our culture were also felt in the post-war period - both by the efforts of the descendants of its creators and bearers, and by the prayers of connoisseurs and venerators. And Babel was republished (albeit with large bills, from his Cavalry), and Bagritsky, and Svetlov. But Jack Altauzen has already disappeared somewhere, Sforim and Bialik were lost in the dusk of the times. .

256 8"

majority. And strange, eerie feelings were experienced by the owner of an apartment in a multi-storey modern building, reading Pasha Kogan or Antokolsky in a blizzard evening.

But, of course, insanity has never grown stronger with such force as in the Odessa twenty years. After all, in the 1950s and 1970s, there was at least something in Russia, except for the product spewed out by the heads of the Jewish Gorynych, and in the pre-war period, there was almost nothing. God knows how many miles this three-headed Gorynych turned over Russia.

In his own imagination, this Gorynych, rising over Russia with a scream from Trotsky and Zhabotinsky, unfolding the sails of the works of Bialik and Sforim, was formidable and beautiful, and, moreover, unusually smart and indescribably learned. With an air of arrogant contempt for the peasant and Black Hundred cattle, who roam on the ground, rooted to all sorts of Russias, disdainful

buzzing with lovers of "the Russian word and the Russian face," the Gory crackled with the tin wings of progress, expelled exhaust gases from the lacquered aphedron, shaking its tail, scattering the fruits of enlightenment over the wild country.

If Gorynych's opinion of himself were at least slightly in line with reality, it would be difficult even to imagine what treasures of wisdom, what miracles of culture would have arisen in this twenty years between the world wars.

#### A CHANCE FOR ASHKENAZI JEWS

In general, there is a strict pattern that can be formulated as follows: "as soon as the people are given such an opportunity, they immediately begin to create masterpieces of culture." These masterpieces can be very different; given their chance, the Greeks became brilliant sculptors and sculptors, the Muslims composed poetry, and the Norwegians invented the whaling cannon. But the pattern is ironclad: as soon as the people have enough people, freed from hard manual labor, having education and leisure, they immediately create something that is included in the treasury of not only national, but also world culture. .

The entire phenomenon of Athenian culture in the centuries BC was created by a very tiny team: the number of Athenian citizens never exceeded 30-40 thousand people. But thanks to successful wars, the slave trade and the exploitation of the allies, this collective became rich. A thousand people out of these 30 or 40 were sculptors and architects ... If Athens lived only by her own labor - both this thousand and the rest would graze goats, grow oil

—s=s===—==—=

' Aphedron - ass (2 words).

9 Evrsi, which ns was, Prince. 2257

lines and fish. And so - the Acropolis was built, magnificent temples, statues were sculpted, Aeschylus and Aristophanes lived their lives, Miltiades and Pericles spoke at the national assembly.

Until now, not a single imperial nation is known that did not create a beacon of the mind in that brief moment when the empire was on the rise and a layer sufficiently cultured, rich and free appeared in it to create. In the end, the entire "golden age" of Russian literature was created by an estate that numbered about 400-500 thousand people. These people were given the opportunity to realize their talents and abilities, that's all.

And therefore the flight of the three-headed Gorynych over Russia is an exceptional historical chance. Suddenly, overnight, not 400 thousand, but almost 3 million people begin to live in conditions of freedom, education, comparative prosperity and familiarity with culture. And no restrictions! Vice versa.



Indeed, what a historic opportunity! How unbelievable the Ashkenazim could give to the world... if they had something to say. Because in reality the results of their rule are not just hardly noticeable... They are vanishingly insignificant and in all cases lose out to the results of the cultural development of any of the Russian heads (including the poets of the peasantry they hate and despise).

However, this applies not only to Jewish scientists who lived in this era in Russia. Here, in general, there is a certain paradox on a global scale: the largest Jewish scientists, who, it would seem, made up the glory of their people, are not known to anyone. Who has heard of the great linguist Segur? Whose ears did the fame of the famous archaeologist Ralph Solecki touch? How many have heard of Friedman's calculations and theories that changed the picture of the Universe? These people are not advertised in the Jewish newspapers and in the Lekha im magazine. They are not trumpeted by the Zionist organizations. They are not included in the list of "100 most famous Jews in the world." It's like they don't exist for propaganda. They are not a banner.

At the same time, people are raised on the shield, whose merits to science are incredibly inflated, and sometimes simply anecdotal. Ask 90% of the people: "Who are the most brilliant Jews in history?" And most people will name Albert Einstein and Freud. I will allow myself to amuse the reader, to tell in more detail what these two great scientists became famous for.

## TWO MOST FAMOUS

It is worth considering the issue seriously, and a curious thing turns out: these giants of science, who were advertised to us with such force, or never did at all what

258 9-2

they are credited, or their accomplishments, to put it mildly, exaggerated.

Einstein, on closer examination, did not "discover" the laws of relativity at all, but simply repeated what Poincaré had done long ago. This "global genius" learned English in only seventeen (17) years, his dissertation was later recognized as false, and the details of his private life are simply frightening. For the rest of his life after the "creation" of the theory of relativity, Einstein was engaged in the theory of Zionism and some dubious projects of a world state [179, p. 26-91]. When people talk about it out loud, there are always people (not only Jews) who are terribly offended for the "genius". So far, no one has been able to refute these facts. And getting offended and angry is a simple matter.

That is, it turns out that all the colossal glory of Einstein went to him for what he did not do.

Freud, in fact, was just repeating things quite broadly.

well-known, and many of his techniques are most reminiscent of shamanism of the worst kind.

Attracted by a big name, people (including people from new generations, younger than us) trustingly take these books, trying to study themselves, understand, correct ... And what do they discover?

So, a person has a subconscious ... The discovery itself is not so amazing, they knew it back in Ancient Sumer, and Hindu Brahmins know it too. This discovery, to put it mildly, belatedly gave .. / Five thousand years, if not more. Priests of Ancient Sumer would not consider Freud a scientist.

But God bless him, we will assume that Freud put the doctrine of the subconscious on a scientific basis and that is great. The subconscious is still like that, seeds, a prelude to the main thing. .. To the fact that all human nature, all the achievements of culture are built on "sublimation" - that is, on the transformations of sexual energy. BUT this is not enough!

It turns out that complexes form in the subconscious of every person from infancy. These complexes, as a rule, are also connected with the sexual sphere and are so indecent and criminal that a person himself is frightened of them, tries not to think about them and not be aware of his underlying desires. But the harmful complexes, of course, do not disappear anywhere, but are only "forced out", that is, they sink into the depths of the subconscious. And they sit there, vile, impudently manipulating the human mind! The person himself, the bearer of complexes, sincerely thinks that he makes rational, deeply meaningful decisions. In fact, there is nothing like it! What he wants is "actually" dictated by complexes, and on a conscious level he is simply looking for explanations why he wants this, and not that.

th 259

Let's say he wants to fight. Why? But because at the age of five his father spanked him for a broken saucer. The boy became afraid of his father and began to compare his penis with his father's. He was easily convinced that his father's penis was larger, and he developed an inferiority complex. He became even more afraid of his dad and at the same time wanted to compete with him. Since the boy does not dare to think badly about his father, he begins to look for another enemy on whom he can bring down his hatred without entering into a subconscious conflict with himself. The enemy with whom he wants to fight is his dad, to whom the boy wants to prove that his piss is no worse now.

By the way, I am not mocking Freud at all and I am not even exaggerating. Do not believe me - I refer you to the original source, Freud is now published in Russian.

Or now, the boy wanted to get married. Naive people will say that the time has come for him and that he has fallen in love with this girl. Nothing like this! A reasonable person understands: it was just that at the age of three he saw his mother in a transparent nightgown. He had a complex, and since then he always wanted his mother.

As he realized that daddy's pussy was longer, the poor boy's complex became more and more difficult, but, of course, he was also pushed into the subconscious. And if a girl is at least a little like the boy's mother, the point is not at all that "the wife is chosen by the mother." Nothing like this! It's just that here it breaks through to the surface, a complex is realized, and in the face of this girl, the boy, as it were, takes possession of his mother.

The most amazing thing is that some people take all this nonsense almost seriously.

Once again I emphasize: I do not mean to joke! Freud wrote quite seriously that every person cannot but suffer from the "oedipal complex" - that is, the desire to kill his father and marry his mother, as did the unfortunate king Oedipus from the ancient Greek myth. From this "oedipal complex", according to Freud, revolution, and robbery, and war are born - the struggle against everyone who "replaces" the hated father.

Even the word "pisya" used here is not at all from the author's wench over Freud, the great scientist. Nothing happened! In the texts of Sigmund Freud himself, the word "vivima cher" is used. "Macher" is a derivative of the German "taswep" (ma hen) - to do. So to speak, doer. And "vivi" in German is the same as the Russian "wee-wee". So the "pi-wee doer", the same pisya.

And just try to assert that nothing of the kind is connected with your writing personally! Let's say you think that you personally don't have any such "oedipal complex". But it's just you talking nonsense! You can't judge anything about this comp.

260 9-4

lexe, because you have it deep in your subconscious, you are completely unaware of it. Only a specialist can see exactly what actions your complex manifests itself in, how it rationalizes, that is, what pretexts you invent to explain your own actions to yourself. But no matter how you explain what you are doing, everything is clear to Freud and his supporters.

How convenient! You yourself do not know what is happening to you, and Freud and his students are already right there.

Of course, a Freudian will easily interpret any of your actions as manifestations of the complex, including the opposite ones. Thus, in his time, Inquisitor Insistoris proved the depravity of female witches. Doesn't go to church? The question is clear - after all, I become ill in a holy place! Gotcha! Does the woman go to church regularly? Everything is clear too! Disguised!

It is the same here: here you enter into numerous contacts with women ... of course, the complex works! You do not have any sexual contacts at all, you sit at work, you are completely not up to it. Sure thing! The Freudian understood everything - this is sublimation! Sublimation is, so you know, switching

sexual energy to the energy of creativity, the energy of creation in any field. Where does it come from? The Freudians know this too: it comes from your unrealized sexual energy. "In fact," there is no energy at all, except for sexual energy, except perhaps also mortido, that is, "the will to die."

Gotcha?!

So you have illusions that you want to write books, draw pictures or do scientific research (however, the desire to cook dinner or bathe is also a sublimation of the purest water). You're lying. everything, as if geology is a worthy sphere of application of your forces, and it is utter nonsense that you have wanted to do it since your teenage years. You assert this out of your blindness and ignorance of the true motives of human behavior. The Freudians know better than you what you need. "Actually" you only want to run after women, but for some reason - either because of wrong upbringing, or because of new complexes again - you sublime, that is, you switch to other goals .

So don't try to sneak out, don't pretend to be "noble" here - and you have an "Oedipus complex" and you wanted to kill your father and um... um... marry your mother (see how consistently I use the proper word " get married"? Well, that's it! No one will accuse me of speaking obscenities).

However, all this can be cured. But not on its own, of course. When the reader of all this is completely frightened, he will finally begin to treat himself as a kind of time bomb (and it's also unclear how

261

for some time the mechanism is wound up, when and in what form it will explode ...), then it will not go anywhere! Then he will come, show himself, like a nice little fellow, to the Freudians, and they will arrange for him ... True, it is not clear what. Psychoanalysis session - what is it? Way to heal? But Freud considered complexes to be incurable by definition, and besides, he did not at all consider that it was possible to treat complexes. healthy. A person without complexes is a phenomenon, the existence of which Freud absolutely knows nothing about. A session of psychoanalysis is a way of self-knowledge, a way to begin to "correctly" understand what is happening to you.

Of course, the act of psychoanalysis is very expensive; not every psychologist can do it at all, but only a priest of the highest circle of initiation. Subjected to psychoanalysis lies on the couch. In the office - twilight, silence, quiet "meditative" music plays, contributing to the conduct of psychological conversations. The doctor asks the patient questions - hundreds, thousands of questions, which very often concern his early childhood, infancy and almost intrauterine development.

It is believed that by answering these questions, the patient will be able to tell the doctor where his complexes are hidden, at what age he got them and under what circumstances. If you can understand

what exactly happened and the doctor will explain it to the patient, he will be able to treat his complexes rationalistically, understanding their nature and consequences. Now he will know that he took up geology in order to prove that his piss is longer than his father's, and he defended his dissertation in order to compete more successfully with his older brother. As for his participation in some kind of "National Salvation Front", it's all a sublimation of the "edipov complex", which arose due to my mother's addiction to too short skirts and transparent white blouses (again - let the reader not imagine that I at least I'm mocking a little. In some places, Freud also wrote something wrong).

So the officially proclaimed goal of the Freudians is not a cure at all (it is neither possible nor necessary), but a kind of "disenchantment" of their complex.

By the way, shamans are usually more successful.

From the point of view of a wild, illiterate culturologist, it is not even the utter nonsense of all this that is worthy of surprise. What is rather striking is the readiness of Freud and his followers to reproduce the backs of the most illiterate, most primitive judgments of the then German society. Someone may object to me: they say that Freud is a Jew and was even forced to flee to Britain after the annexation of Austria to Nazi Germany in 1938!

But, firstly, I'm not sure that the wild prejudices of a Jewish shtetl are in any way better than wild ideas.

262

a German town or village. All savages of all nationalities are, in the main, much more like each other than each of them is like a civilized person.

Secondly, if these prejudices differed centuries ago, in the era of the appearance of Jews in Germany, during the centuries of mutual cultural (and not only cultural) assimilation, they ceased to differ significantly. In any case, comparison of terms by length was practiced by German soldiers (there are corresponding pages in Erich Remarque and Hans Fallada), and whether Freud wants it or not, he acts as a bearer of savagery and rudeness, which can be considered as most that neither is German.

However, savagery is cosmopolitan, these cultures are always dressed in national clothes. In Russia, according to the recollections of the older generation, competition in the length of members was also practiced in the era of Hans Fallada, it took place in my generation and occurs even now, although modern youth is incomparably smarter, and simply more educated. Nowadays, young people are much less likely to compete in determining the lengths of their members: after all, they firmly know that absolutely nothing depends on the size of their "vivi machers" - neither their own sexual capabilities, nor the feelings of a girlfriend, and even more professional success.

In the days of Sigmund Freud, there were many legends about the direct relationship between the size of a male pussy and the duration of sexual intercourse, the size and sensations of a girlfriend, the size and some mysterious "vaginal orgasm" ... in general, a lot of harmful nonsense. Harmful already because the young men fixed themselves on all this nonsense, or even began to seriously suffer from the realization of their imperfection: just think, Vaska's penis is 25 centimeters (according to what he told), Petka's penis is 15 centimeters (himself I saw), but I, the poor, have only 10 centimeters! What a horror... How many juvenile fools became functionally impotent because they took seriously all these idiotic rumors and considered their members "too small" - history is silent. What is more interesting is that Freud takes this "cult of members" with brutal seriousness and draws from it terribly thoughtful conclusions. Too profound for any serious scientist.

Something like a priest of Baal, Yahweh, or some other creepy tribal god.

Even more strikingly, Sigmund Freud was so sure about the biological superiority of men that it seems that he should be unleashed on modern feminists. In any case, with extraordinary dashingness, he attributed to women many complexes that allegedly torment

263

them because of differences from men, including purely anatomical differences.

He, as the students put it, "in all seriousness" believed that women suffer greatly due to the absence of a penis (honestly, I'm not joking! Don't believe me - read Freud!). According to Freud, the presence of a penis is a source of incredible pride for a man, and for a woman its absence is a source of the same exaggerated grief. And this grief, in fact, only manifested. nie, only a symptom of their general depression from the fact that they are not men. Women (according to Freud, at least) cannot but be aware of their "second-rateness" - this is how it turns out.

It is curious that the complex of male gigantism is much more characteristic of Germany with its rigid, even exaggerated patriarchy, than of the Jewish milieu (they rather emphasize the perfection of women). And in this Sigmund Freud appears much more like a German than a Jew.

As for the experiences themselves, so actively imposed on women by Freud ... Just at the time of my initial acquaintance with Freud's work, when his book after book was being frantically published in the country, I led a rather free lifestyle, and this allowed me in a short time ask several very different girls: is there really such a problem?! The reaction was different - from bursting laughter to indignation or an embarrassed shrug of the shoulders ... But, in any case, the absence of a penis did not bother anyone in particular.

Oh yes! All these women, of course, could not realize their own complexes! How did I forget such an important detail!

But why not, since we are talking about women, make other assumptions? For example, that boys are ashamed of a penis, while girls are proud of their absence? How is this any better than the wonderful theory of male pride in the penis?

With the same success, even more amusing things could be assumed. For example, that men suffer severely from their lack of breasts or small labia. Indeed, harmonious, wonderful women have all this economy, but we, thrice unhappy, have nothing of the kind, only some stupid penises hanging out! How not to get complex here!

But Freud does not make all these assumptions. He does not even consider the classic, hard-nosed tale about the fact that men suffer greatly because they cannot give birth and are forced to engage in all sorts of sciences, politics, wars and industries - all in order to compensate for their sexual inferiority .

The superiority of men is too obvious for him, too indisputable. As well as the suffering of women about their incompleteness.

264

To be frank, it is very difficult for me to understand why Freudianism had such a tremendous impact on the whole of Western civilization. A primitive doctrine, completely untenable from a scientific point of view, built on the exploitation of the most primitive and gross prejudices ... and no more.

Maybe I.R. is right. Shafarevich, who suggested that the glory of such scientists as Freud could be explained only by "fabricating and maintaining authorities based solely on the power of hypnosis" (181, p. 474)? "Now it is difficult to imagine that the moralization of Mably, the political studies of Condorcet, the history of Reynal, the philosophy of Helvetius - this emptiness of tasteless prose, could withstand publications, find at least a dozen readers ... In the same way, the understanding of our descendants will be inaccessible to the influence of Freud as a scientist, the glory of the composer Schoenberg, the artist Picasso, the writer Kafka or the poet Brodsky" (181, p. 475).

The fog is clearing, and already today few people have heard of Schoenberg, and fewer and fewer people are afraid to say that the king is naked, about Brodsky and Kafka. Freud is still holding on. In any case, Freudianism has established itself as a doctrine, books on psychoanalysis are in every store, and no matter how much we regret this turn of affairs, no matter how much we shrug our shoulders, this is a fact. Maybe it's really about the "power of hypnosis"? The fact that the worldwide fame of these people is not the fruit of their talents, not of objective recognition of what they have done, but of a noisy international "lobby", which inflated very modest achievements to the skies, was written

many times and not by the most stupid people.

WHAT HAVE "THEY" GIVEN "US" IN THE SCIENCES?

Well, okay ... We talked about the two greatest geniuses of all time, whose immense wisdom stretched over all of humanity, but spread throughout the world not from the territory of Russia.

What are the consequences of Jewish domination over Russia? Where are they, "springs of silver, their gold placers"? The classic from VSt: the Jews created entire directions in science... This is very interesting, but here is one small difficulty: you can't remember what directions you are talking about?

Speaking specifically about the Jewish giants of Soviet science, it immediately turns out that 90% of those "of whom the team is proud" are applied physicists. Not those who created new directions in science, the theory of the world order, but applied engineers, qualified technicians who, firstly, made weapons, weapons and again weapons, and secondly, provided the USSR with a space priority.

265

And even these "giants of Soviet natural science" - like the Russian Kurchatov, like the Jews of Kapitsa and Landau, had the guts to make Stalin an atomic weapon. "I had to" steal the atomic secret in the USA, and, of course, with the help of the Jews - the Rosenberg spouses.

Even in the traditionally Jewish area, in mathematics, there is somehow imperceptibly a strong stream of people of this origin. Kolmogorov, Luzin, Sobolev, Zhukovsky, Chaplygin, Keldysh, Lavrentiev, Portnyagin. .. Here they are, the giants of Soviet mathematics. Enough?

And if not enough - Nikita Nikolaevich Moiseev, the savior of mankind from the prospect of nuclear war, the author of the term "nuclear winter". It was after his work that the strategic attitudes changed both in the USSR and in the USA. Both superpowers came to the conclusion that it is impossible to win a nuclear war, because any atomic strike will lead to the death of the Earth's biosphere.

Klein is also among the giants of mathematics, but it is somehow imperceptible that Soviet mathematics was "made by the Jews" (which is sometimes written about almost openly). Yes, there are Jews among top Soviet scientists. Some of them are quite talented. It is... And nothing more.

In the field of the humanities, which are dear to me, it really turned out to be very interesting: in many areas where pre-revolutionary schools were completely cut out and formed anew in Soviet times, the Jews managed to play an exceptional role. Those areas in which these people acted were considered not prestigious, little. important, worked in them for the most part enthusiasts.



Here I can name a scientific phenomenon of a truly global scale: the Moscow-Tartus semiotic school headed by Yuri Mikhailovich Lotman.

In history I can name Mikhail Abramovich Barg, a truly exceptional personality, N. Eidelman, the most peculiar "dissident" from science. |

In archeology, several giant figures are also visible: G.B. Fedorov, A.M. Mongait, L.S. Klein are incredibly talented people and in many ways legendary. Why, even Lev Gumilyov, to whom they are now planning to erect a monument in Moscow, is one-fourth of the Jews - by his mother, Anna Akhmatova, who is half Jewish.

But! Even in these spheres, Russian figures no less in scale rise - B.F. Porshnev, B.I. Piotrovsky, B.A. Rybakov, Vyach. Ivanov, V.E. Larichev, V.N. Axes ... however, you can name many, many.

What is characteristic is that everything said is true for the entire history of Soviet science, and first of all for the 1960-1970s. In the 1920s-1940s, only those branches of science flourished in which, for various reasons, the main composition of the carriers of science was not very much exterminated and did not interfere very much with

266

deed. Say, the communists needed geology no less than nuclear physics ... And: Obruchev, Nalivkin, Borisyak, Gromov, Vinogradov, Belyankin, Bilibin, Afanasiev, Ronov, Petelin ... - among these names, which can be called for a long time, Fersman is lost, and Ginzburg, who is completely insignificant.

And the point is not at all that Russian geologists were obligated to by hereditary intellectuals. Ivan Antonovich

Efremov, the famous science fiction writer and no less famous scientist, the author of many discoveries - the first generation. His friend, Alexander Leonidovich Yanshin (deduced in the story "Yurt of the Crow" under the name of Alexandrov), is the second.

Biology. ... At the famous VASKhNIL Session of 1948, where the "People's Academician" Lysenko smashed the "Mendelists, Morganists and other bourgeois scientists", not a single Jewish name was named. Evidently, the "brilliant from birth" people did not create a single great biologist during the years of their rule.

Then they will appear! But while they still have to be trained and educated, and the future Academician I.I. Although Gitelzon was present at Moscow State University when N.I. Vavilov, but was present as a first-year student... Even those Jews who made up a fragment of Soviet science in the 1950s-1980s still had to be brought up...

Let it not be understood that there were few Jews in Soviet science. There were an incredible number of them! And before the war, when not all people "from the former" could be scientists, when Russian scientists very often hid huge areas of their

biographies, science, according to various estimates, was 70 or even 90% Jewish (probably, it was different in different industries).

And there is no need to imagine that Russian science has suffered some terrible harm from this Jewish dominance. Nothing like this! Vice versa. The religious attitude of the Jews to science and, in general, to any knowledge, activity, ability to work with information, written texts, advanced many Jews, not without abilities, into science. Love for the sciences made them faithful keepers of knowledge, devout priests of the Enlightenment, and some even made some kind of contribution, most often in some very private area. Most of the Jews were useful in various scientific posts, and I personally vote to express gratitude to them from our people: for the preservation and feasible development of Russian science at a time when one head of the Russian people had already been torn off, and a new one had not yet been grown. My people are no better than others, and very often black ingratitude is characteristic of them. How and who killed his best sons, he remembers better than anyone and how he kept his science for a quarter of a century. But remember: I personally give my vote to thank the Jews.

267

But let us also note here, as applied to Soviet science, the same regularity: no advertising of truly world-class results by Lotman and Barg, Klein and Fedorov. And very general talk about the "creation of Soviet science" and "contribution to science" - practically without names. Why?

#### WHAT "THEY" GIVED "US" IN THE ARTS?

Well, let's consider, geology with biology, and mathematics are some non-Jewish areas of knowledge. And what are we doing here about science and about science?! Here music is a traditionally Jewish area, and in it, between the world wars, anything could be done: because, after all, "there was not" everything that was created in this area over the centuries. There was no official Russian music in Russia at that time. Mussorgsky, Borodin, Tchaikovsky, Scriabin, Rimsky-Korsakov, Balakirev, Rakhmaninov, Taneyev... it is even embarrassing to enumerate - these names simply did not exist. At all. The people didn't need them.

In the same way, there was neither a popular stage, nor a good school of performers: neither Vertinsky, nor Leshchenko, nor Nadya Scriabina. Did not have.

The official Soviet stage is so amazingly, so defiantly mediocre, that here one simply marvels. Let's say a song in which two falcons sit on an oak tree:

On the green oak and in that expanse Two clear  
falcons were talking.

And people all recognized these falcons:  
The first falcon is Le-e-nin,

The second falcon - Sta-a-alin ...

Yes, even a terrible voiceless goat.

Against such a background, there is a great danger of thundering into the camps for songs about some other falcons, but on the other hand, one can very successfully show talents and contribute to art.

But here's the thing: for all the decades of Russian-Jewish civilization, Dunaevsky and Utyosov - that's all "their" contribution to "our" musical art. Yes, and both of them do not in any way pull on world celebrities and are much weaker than the Pole Shostakovich, without the reliably Russian Lemeshev and Kozlovsky (not to mention their contemporaries, Vertinsky and Leshchenko). Not much...

Isaak Osipovich Dunayevsky, the author of bravura marches and Komsomol youth songs, made the most active use of the Jewish musical tradition. The song about the Motherland, which has become world-famous, is "Wide is my native country"

268

You were performed in the movie "Circus". It was created on the motive of the famous Judaic hymn. Let equally sincere, equally naive people consider his music a new word in Russian art. In fact, this is a synthesis that arose after ... hm ... hm ... After the disappearance of Russian music. Together with the Russian intelligentsia.

Painting... Two truly great artists of old Russia: Pasternak and Levitan. But, forgive me, both are Russians of Jewish origin. Brodsky? Yes, the People's Commissar for a walk was discharged very well, and Lenin against the backdrop of the Kremlin ... In general, all this is not particularly serious.

That's what Russian Jews gave birth to at the turn of the century and continued to "generate" in the USSR - this is the so-called "Russian" avant-garde, the so-called abstract, it is non-objective painting. Here the priority of the Jews, and, moreover, Russian Jews ash  
kenazi - without a doubt.

The first abstract picture in the world was painted by a certain Kandinsky in 1913, then Malevich, Altman, Chagall, Shterenberg, who at one time was People's Commissar of Arts, hit the same place. At that time, Malevich in his articles directly demanded "the creation of a world collective for arts" and the establishment of "embassies of the arts in all countries", "the appointment of commissars for arts in the provincial cities of Russia", "carrying out new reforms in the art of the country". Because "cubism, futurism, simultanism, suprematism, non-objective creativity" is revolutionary art, desperately needed by the masses. And it is necessary to "overthrow all academic rubbish and spit on the altar of its shrine."

I can't say what exactly the discrepancy between conjugations and cases in these cries of Malevich reflects - a revolutionary form or simply poor command of the Russian language. But, in any case, this is how he saw the role of "black squares", pissing triangles, fluttering over the city of Santa Clauses and other things. ugliness.

Among these people, the "purely Russian" Pavel Filonov looks somehow strange, but he also acts as one of the theoreticians of the genre. "A class armed with the higher school of fine arts will give more for the revolution than a declassified bunch of Kremlin courtiers of fine arts. The right wing of the IZO, like the Black Hundreds, stalks and smashes the "Izo-Kids", marching in the forefront of Soviet art, as under the tsar it walked with a tricolor flag. Smenovekhov's bastard, covered in yellow fat, dressed in English cloth, wearing rings and rings, chains, watches, administers the iso-front as he pleases: starves anyone he wants, outlaws me and my school, and distributes orders to their drinking buddies" [182, p. 64].

269

Filonov wrote this already after the great contribution "from the Jews" (excuse me, his own wording) ceased to be paid for by the state and it became clear that there would be no People's Commissariat of Arts with its own commissars.

It is very funny that at the end of his life, already in Paris, Kandinsky made titanic efforts not to be considered a "Russian artist", but he was still considered Russian. No matter how he shouted orally and in writing: they say, I am a Jew! Jew! - in the eyes of the Frenchman, he remained a Russian call, and that's it. However, the French scientist wrote about another person: "I managed to get acquainted with the Russian philosopher Lev Shestov" [183, p. 7].

Not fair? How to say... These people lived their lives as figures of Russian culture and spoke Russian all their lives. So they were appreciated by the French.

As for the quality of the contribution, I leave it up to the reader to judge. Now is the best time for this. When Khrushchev ordered the bulldozers to sweep away exhibitions of abstract artists, too many people began to defend abstractionism, not because they were finely versed in art, but in order to stand up for the persecuted and "play against the Central Committee." But now the dust has fallen over those exhibitions - look at this whole stream of pretentious mediocrity with the eyes not of a public figure, but of a consumer of artistic values. Well, draw your own conclusions.

WHAT "THEY" GIVED "US" IN LITERATURE?

Now it is amusing to remember that in 1909 Kor-

Chukovsky burst out with an article in the newspaper Svobodnaya Mysl and then in the weekly Neva: "Jews and Russian Literature." Korney Ivanovich believed that the Jews gave very little to Russian literature. V.G. Tang (Bogoraz) then protested furiously, but V. Zhabotinsky took a different position: "If Mr. Tan or others feel comfortable in Russian literature, then free will ... With little ambition and on the heels, it's comfortable" [184, p. eleven].

Indeed, why is Tan not obeying Jabotinsky and not going to Palestine?! Oh he is naughty! Already him...

Now it is amusing to recall this, because many writers and poets of Jewish origin have entered the history of Russian literature. There are not so many of them that it is time to fall into the anti-Semitism of fear, but the contribution is serious and solid. Not on the heels, but quite even an honorary seat. Pasternak, Mandelsh there, Sasha Cherny, Ehrenburg, Marshak... By the time Chukovsky wrote his article, almost all of those named had already begun to work.

270

That is, a hereditary intellectual, Boris Leonidovich Pasternak, the son of the famous Russian artist Leonid Osipovich Pasternak, is, strictly speaking, not a Jew at all.

But Samuil Yakovlevich Marshak is an undoubted Jew, the very second generation of assimilators. And what an interesting fate: Marshak was Soviet to the very marrow!

But let me point out two important things:

First, Marshak was never a communist fanatic; he never, in any form, took part in tearing off the Russian head in general, or anyone's specific head in particular. That's what he didn't do - he didn't do it.

Secondly, Marshak "for some reason" loved all his life just what Lunacharsky so hysterically hated: the Russian face, the Russian word, and in general everything connected with Russia, including (Oh horror! Oh reproach! Yahweh! Yahweh Yahweh!) and everything related to traditional peasant life and culture.

The fluffy, cozy kindness of Samuil Yakovlevich's poetic tales is by no means of Jewish, not of foreign origin. To describe "Petrushka the Foreigner", "Teremok" or "Goat", to be so happy about everything connected with the Russian face and the Russian word, as S. Marshak did, is possible only in one single case - if you love it all very much. Regardless of whether someone likes it (including Samuil Yakovlevich himself), it is impossible not to see in his face a native of the people who spiritually feeds on the already torn off Russian head and thereby becomes himself a part of a new one, but also Russian head.

All the above-mentioned writers and poets, as well as many other, less well-known people, are Jews who want to be Russian.

Russian writers and wanted to spit on their "Jewishness".

Of course, I can name many other names - Jewish writers, as it were. Why "as if"?! But because they wrote to write, but no one read them. Don't believe? Do you think that I am slandering the people of genius from birth? Then listen: Wasserman, Persky, Svirsky, Goldshmit, Robels cue, Markish, Neiman, Papernaya, Yushkevich, Iceman, Khait, Inber, Ash, Hirshbein, Marvich, Orland, Fefer, Kvitko ... No, these are not spells, extracted by me from Kabbalah. These are all the names of Jewish writers and poets who wrote in Russian between 1917 and 1939.

Many names are familiar to you, dear reader? Some may remember Svirsky from the story "Ryzhik"... Not a bad story about vagabonds, but somehow it got lost in the mists of time, and very quickly. |

You can also recall Vera Inber (she has, between Stalin's hymns, several good poems) yes

271

Solomon Marvich with his "Road of the Dead" (also quickly and firmly forgotten). ,

Yes, and they are, let's be honest between us, vicious anti-Semites, and they are so-so writers ... as they say, third-rate. They are the same in comparison with Russian writers of the same time, and not only with Georgy Ivanov or Nikolai Gumilyov, but also with the so despised "village" writers. poets N. Klyuev or S. Yesenin or with Soviet Russian poets of the first generation: with Marshak or Chukovsky. In general, there are many Jewish writers, but what's the point? One involuntarily recalls a classic: the speech of the 1st secretary of the Tula regional committee of the CPSU: "Before the revolution, we had one writer in our region, Leo Tolstoy. Now there are 146 people in the regional writers' organization...".

The rest... Why, for example, haven't you re-read Shimansky's "Srul from Lyubartov" for a long time? How dare you not read the coming creation of Daniel "Zyama Kopach" to sleep?! Otherwise you are an anti-Semite! That's who you are after that, my dear reader!

After the Second World War, among the 146 people were Simonov (a Jew by his father), V. Grossman and Yu. Herman, who wrote several relatively good novels and a book for children (!) "Stories about Dzerzhinsky", monstrous in its prostitution. When there is no normal literary process in the country, when writers are not made but appointed or, at best, writers are chosen at gatherings of "creative unions", when Bulgakov is not on the bookshelves, Gumilyov is not published, generations have never seen a volume of Merezhkovsky or Buni on - and these people may seem writers, and their creations - literature. But no more than that.

As for literature in Hebrew and Yiddish...

I.L. Peretz, H.-N. Bialik, O. Varshavsky, R. Feigenberg, M. Margolin, A.M. Daniel... Of course, you certainly read these things, don't you? Especially since the whole world is simply eager to know how the town lived at the turn of the 20th and 20th centuries, how a Jew from a shtetl caught bedbugs in his bed. What don't you want?! Again this anti-Semitism...

Let me remind you that the 1920s-1930s is the era when Leo Tolstoy died quite recently, many still remember him personally. Chekhov died in 1904, Blok died in 1921. Writers such as Shmelev, Ivanov, Kuprin, Bunin, Cherny live in exile. If the communists had not killed Gumilyov, in 1940 he would have turned only 56 years old. |

Mikhail Bulgakov lives in Russia. No one knows yet about The Master and Margarita, but after all, The Fatal Eggs and The Heart of a Dog, The White Guard and The Run were published, they were staged in the theater

272

"Days of the Turbins". Until 1925, S. Yesenin either hanged himself or was killed by the NKVD. Until 1937 - N. Klyuev, who ended his days in Narym. Still sweeping the streets, A. Platonov writes something in the evenings. K. Paustovsky, S. Marshak and K. Chukovsky are also working to the fullest.

To speak against the background of these names about the "genius" and "greatness" of Shimansky, Markish, Peretz, even Sholom Aleichem... Excuse me, this is simply not serious. It's so frivolous that it doesn't even sound offensive. Funny, that's all.

No, of course, the evaluation of literary works is a very subjective thing. But there is such a very, well, very objective criterion - the number of copies of a literary work sold and read. Maybe Pushkin is a noble poet who did not know the real needs of the people and therefore wrote very poorly. Maybe Shimansky and Peretz are just utter geniuses, for whom Pushkin is no match. But The Tale of the Fisherman and the Fish is still being published, republished, read and reread. But Shimansky's creations are not reprinted. And even if it is published for ideological reasons, no one will read it anyway.

I apologize to readers for whom I am not intelligent enough. What to do! We, St. Petersburg cattle, generally do not understand well the aristocrats from Privoz and Moldavanka. But in my assessments of writers, I meant only this, co-. completely beyond taste or party sensations, their acceptance by a mass of readers. I repeat: against the background of constantly and with pleasure read Chukovsky and Paustovsky, the names of the giants of Jewish Russia sound miserable. .

Orwell called Alexei Tolstoy and Ilya Ehrenburg briefly and clearly - "literary kept women." But Aleksei Niyu Laevich Tolstoy, for all his prostitution, is still very

talented. Even his "Walking through the torments" is a masterpiece, although sometimes a swarm of a very bad quality. But Ilya Grigoryevich Ehrenburg, no matter how you say about his genius, the kept woman is extremely bad. Take at least his "Julio Jurenito", even "I'm burning Paris", even "The Tempest" ... In these things - every single one! - all the signs of bad literature, made to order, hurriedly put together and on the topic of the day.

That is, any work is always done on the topic of the day, this is understandable. But this can also be said about the works of Bulgakov, and even more so, Alexei Tolstoy frankly carried out a social and political order. But it is not in Bulgakov and Tolstoy, but in Ehrenburg that books are, firstly, incredibly drawn out and boring, and secondly, monstrously overloaded with semi-forgotten and completely unimportant details. Even the professional historian has to strain himself to remember that

273

is "pots of meat" or who is "tinned throat dwarf".

Ehrenburg does not consider it necessary to explain this, and the books are simply difficult to read. That is why this "brilliant" writer is not being republished - he has no readers. But A. Tolstoy is still being published, and will be published for a long time to come.

Just do not need to prove to me that Russian writers are also mediocre! And that they happen to be inflated, like a frog is inflated through the anus, to give the desired size. Mayakovsky is no more interesting than Bialik, Demyan Bedny is even more disgusting than Bagritsky, and about Fyodor Gladkov, who released a creation with the romantic name "Cement" in 1925, or K. Fedin, I can ask as sarcastically as I asked about Shimansky and Peretz: what?! Have you read these geniuses?! Oh, you terrible brown

Ha

phobs! After all, do not read Mayakovsky, do not digest Demyan Bedno.

Go, to experience a gag reflex from "Cement" can, of course, only gloomy types who hate the entire Russian people.

After all, if people of Jewish origin allow themselves such conclusions, then why are we worse?! Let's bend like this

the same line ... If in Israel they do not re-read "Cement", if

The president of Israel does not put Fedin's Cities and Years under his pillow - it is necessary to declare "this country" (in this case Israel) "a country with a long tradition of hatred for Russians" and a gathering of blue-footed peasants.



Only with the help of the same clack that Shafarevich wrote about, it is possible to make Ehrenburg be called a "genius writer", and in the same "Lechaim" it will be possible to read about the tradition of Russian epic novels created by Tolstoy, Dostoevsky and Grossman.

Such an attempt at any cost to "join" the giants of Russian literature can only evoke a condoling smile - oh, these complexes of losers... Bulgakov. One book dealer in Warsaw even called them the "Great Russian Troika" - the three most widely read Russian writers in the world. When asked about Grossman, this second-hand book dealer asked briefly and clearly: "Who is this?".

So here, too, there is a certain, perhaps indecent and incorrect, but very understandable approach to what "the best

'  
"Meat Pot Day" was a day in Nazi Germany when all people, regardless of social status and lifestyle, were supposed to eat publicly at communal tables on the street. A unique way of bringing people together. "Dwarf tinned throat" was called Goebbels in Germany.

274

writers: These are the most widely read writers. So, Dostoevsky, vilified in the first twenty years of Soviet power, Bulgakov, who Bezymensky yapped at, are very readable. Including in Polish, German, English and Portuguese (and in forty or fifty other languages, which are too few to name). But Grossman, no matter how you declare him a genius, no matter how you put him next to Tolstoy and Dostoevsky, is still not readable on a comparable scale. And it is not translated into other languages.

Of course, far from all Jews will call a novel "brilliant" and "great" just because it came out from under the lecherous hand of a Jewish graphomaniac. But their number, as we see, is large enough to form the reputation of many, many writers.

In the first twenty years of Soviet power, it was not recommended to doubt the genius of Jewish writers: the hour is not even, you will follow the stage, or else you will be shot as an anti-Semite. An article in the Criminal Code existed and was applied from time to time.

Chukovsky in 1909 doubted the significant role of Jews in Russian literature. In 1917, the reformed Korney Ivanovich already participated in the propaganda of the armed detachments of the Zionists [185]. Where would he go, I wonder?

If we reject everything that this clack has blabbed over the past half century, and sum up the twenty years of domination over Russia

three Jewish heads, one can only marvel at the squalor that is presented to the "city and the world." And not only squalor - just fabulous provincialism.

An interesting thing: one of the national complexes of the Poles is that the Polish culture, they say, is very provincial. And she is interested in problems that no one needs, and her symbolism is incomprehensible to anyone outside of Poland, and no one in Europe knows Polish history ... There is a lot of exaggeration in these sighs of the Poles, but the very fact of this fear of being uninteresting, incomprehensible, only fixed on their national problems.

But the Jews have nothing of the kind! Many of them are sincerely convinced that Sholom Aleichem is a writer, "whose 100th birthday is celebrated by the whole world in 1959" [186, p. 35]. Oh! Well, right and "the whole world"?! "If some people are inclined to call Babel, Yushkevich or Sholom Aleichem "the biggest" writers, this does not mean that they are such" [175, p. 61].

All this is not so much funny as sad. And it reminds me of a phrase from a letter Franklin once sent to George Washington: "The whole world is watching closely to see if you will sell shares in this firm."

275

The same "whole world" honors Sholom Aleichem and calls Grossman a writer on the scale of Dostoevsky and Tolstoy. Don't forget to call the lunatic asylum to find out if they vaccinate against megalomania and pathological provincialism. And then after all, what good, you will still get infected, raking with all this nonsense ..

#### THE WORD OF A MARTIAN

I agree with the Russian colleague in the main assessment: Polish-Russian Ashkenazi Jews have given the world amazingly little. Astonishing considering how many opportunities history has given them. Logically.

From Mars' point of view, the second is also true - that most of the creative people of Jewish origin, in the first place, did not consider their nationality to be something incredibly important. And secondly, it did not take part in revolutionary outrages. True, I, the old Martian, somehow do not observe any special commitment of these Jews to everything Russian. Creative people generally don't care much about national ideas: they have more interesting things to do. And the educated Jew was hardly less disgusted with the revolution than the educated Russian.

And there is another side that Burovsky does not write about: active creators of Soviet culture, ripping off the Russian head were Russian peasant writers who blessed terror, blathered about the "white herd of gorillas", justified

mass pogroms of kulak farms and landowners' estates.

Sergei Yesenin, a typical apostate who many times desecrated in verse both historical and religious sites, became a kind of standard during the years of "perestroika", a symbol of "his own", who perished at "their" hands. But how does Yesenin differ from so many Jewish writers? From Bagritsky, as an example?

It's a paradox - but among the creators of the Odessa period of Russian culture, one should name Yesenin and Demyan Bedny. Yes! Do not forget Dzhambul, Ulug-Zod and Nazim Hikmet. Who is in the lead? Jews. But the trend of development is one, and all the peoples of the Russian Empire take part in it. Let me remind you once again that by 1917, two out of three educated people in the Russian Empire were Jews.

And if it's about Yesenin, what is the difference between an attempt to hoist Yesenin on a standard from attempts to talk about the "worldwide significance" of Sholom Aleichem? I am not discussing the size of the talent here - all this is very controversial, and much is not clear from Mars. But the very desire to take someone, someone's name, and make him a banner for "one's own", repeatedly inflating the meaning of this "one's own" - what is the difference here?

276

Chapter 5

Consequences of the Odessa period of development of Russian culture

The aristocracy of the garbage heap Dictates the fashion for morality.

I am nothing, but my heart is bitter, And sadness sits in the liver.

Street Song 1992

The Odessa period left a strikingly small mark on the history of Russian culture. That is, in this quarter of a century a lot of things happened - both in the USSR and in the diaspora, but what they wanted, what the heads of the Jewish Gorynych screamed about in three languages, failed to be introduced into Russian culture. Or almost failed.

All that the Odessa period left in Russian culture is a few cultural phenomena generated by it. Two such phenomena have already been mentioned: Odessa jazz and abstract painting.

It makes sense to record at the expense of this period the amazing philosophy of Russian history, in which the revolution and even the murder of Nicholas II is revenge for the murder of Pushkin by Nicholas [. Not

do you believe?! And here:

.. A mercenary's ruthless hand Nikolai  
directs at the poet!

I took revenge for Pushkin near Perekop,

I carried Pushkin through the Urals,

Pushkin and I staggered through the trenches,  
Covered in lice, hungry and barefoot! [187, p. 94].

(As my psychiatrist friend says, "non-trivial associative connection.")

But here there is no certainty that this phenomenon is specifically Jewish. But in general, the philosophy of history directly depends on political predilections; this is not new.

The Narodnaya Volya believed that Nekrasov was a much greater poet than Pushkin, and would gladly create their own hierarchy of events, writers and connections. Well, the Marxists created their own logic of Russian history! "Whose power is faith," was the saying in Germany during the Thirty Years' War (1618-1648). Truly, whose power is history.

Therefore, drawing the reader's attention to the phenomenon, I will not dwell on it in detail.

277

But what the Odessa period quite definitely "given us" is a special trend in literature, which I would dare to call "unappetizing" or simply "garbage".

## UNAPPETITE. LITERATURE

Well, I. Babel did not like everything Russian. But here is how he talks about people who are clearly sympathetic to him and whom he treats as dear relatives: "Sweat, pink as blood, pink as the foam of a mad dog, flowed around these piles of overgrown, sweetly smelling human meat" [188, p. 147]. "...Sucking like club pigs (of smuggled Jamaican rum), the Jewish beggars deafeningly began to knock with crutches. Eichba's mind, having loosened his waistcoat, looked around the raging assembly with narrowed eyes and hiccupped lovingly" [188, p. 150]. "The foreign wine warmed up the stomachs, sweetly broke the legs, intoxicated the brains and caused eructations, sonorous as the call of a battle trumpet" [188, p. 150]. "The newlyweds spent three months in Bessarabia, among grapes, plentiful food and sweat of love" [188, p. 150]. "The raiders, sitting in close rows, were at first embarrassed by the presence of strangers, but then they dispersed. Leva Katsap broke a bottle of vodka on the head of his beloved. Monya Artilleryman fired into the air. But

The delight reached its limits when, according to the custom of antiquity, the guests began to present gifts to the newlyweds. The synagogue shames, jumping on the tables, sang to the sounds of the bubbling carcass the number of presented rubles and silver spoons. And then the friends of the King showed what the blue blood and still unextinguished Moldavian chivalry are worth. With a careless movement of the hand, they threw gold coins, rings, coral threads onto silver trays" [188, p. 151].

And in other stories - in almost all - the same thing. Even in the autobiographical Awakening, the children are "squishy with blue swollen heads" [189, p. 240].

The story "Father" describes in detail how the father of a daughter who has been sitting in girls goes to look for a groom in a brothel and sits there waiting for a long time and listens to the corresponding sounds from behind the door. Finally, he could not stand it, knocking: "Man," he said, "are you really laughing at me?" [190, p. 170]. And she and the future groom perfectly agree on everything.

In the story "The End of the Almshouse", the "freaks" living in it (as in the text) brought in "an oak coffin with a coverlet and silver tassels and rented it to poor people" [191, p. 209]. When a prominent communist was buried in a coffin, and the new head of the cemetery, Broidin, did not give boards for a new coffin, "the old men cursed the brain in the bones of Broidin and the members of the union, the fresh seed in the womb of their wives, and wished each of them a special kind of paralysis and ulcer" [191, With. 210].

278

When the authorities took care of the poor fellows, the "invalids and freaks" "sleep with protruding bellies. They burped in their sleep and trembled with satiety, like runaway dogs" [191, p. 215].

Even a female doctor is portrayed at the very moment when she washes the corpse of a baby, and "the water flowed like a diamond stream down the sunken, spotted back" [191, p. 215].

Well, Babel's language is a special topic. All these "he thinks about you drinking a good shot of vodka", "don't have this habit of being nervous at work", "died through stupidity", "crying for the dead as if for a brother", "mine violate the holiday", "or do do something with me, papa, or I will make the end of my life" — in essence, just a demonstration of a bad Russian. Jack London describes "Pidgin English," an idiotically simplified English used to communicate with savages in the Pacific Islands. Babel constantly turns into a kind of "pidgin-Russian", the Jewish-Odessa version of "your mine is not good to understand."

It would seem that one can get rid of such a language as one becomes familiar with culture... One of our family friends, A. Kaz (widely known for his work on the creation of Jewish agricultural settlements), for example, hired a speech therapist to get rid of grassing: he considered that a cultured person may well speak without an accent. But I. Babel probably does not see such a need.

It turns out an unusual and hardly common effect:

a description of something very dear to the author causes the reader to basically gag. The feeling is as if the pages of his stories even smell bad: either some rancid food, or rotten rags ... In general, it smells like from a monkey barn or from a Bichov brothel, where they haven't washed for a year or two and did not ventilate.

To combine reading Babel with food or to read it before going to visit a decent clean woman, I sincerely do not advise the reader.

But this unappetizing literature found followers in the 1970s and 1980s. I remember well the excitement with which I. Babel's books were taken at book flea markets in the 1970s. With what sweet moans, clutching a volume of creations to her chest, with what delight! Undoubtedly, I. Babel had no less impact on the spiritual life of Soviet society than K. Simonov, M. Gorky, Yu. German or M. Bulgakov. And incomparably more than his contemporaries, people with the same fate - Pilnyak, the Oberiuts, Mayakovsky ...

And at least two contemporary writers, Melikhov and Voinovich, do their best to write in the same spirit as their Master. Melikhov still does it poorly, but Voinovich, especially in Moscow-2042, achieves magnificent effects!

279

"He was sitting in a wheelchair not at the table, but almost in the middle of the office. From under the chair came out ... two - yellow and red - hoses. The old man, sitting in the chair, was a complete ruin: his head was on one side, his tongue fell out, his arms hung like whips. From his left ear he had a thick wire with a microphone in the form of a horn. The old man seems to be asleep. But as soon as we entered, a nurse standing next to him stuck a syringe right through his trousers. He twitched, woke up, wanted to straighten his head, but it fell on the other side" [192, p. 226].

I ask you to take my word for it, this is nothing, Voinovich has descriptions and much more disgusting. Extremely disgusting descriptions can be found in all the literatures of the world, but they are not drunkenly savored everywhere. Any person sometimes passes by the sink, few people have never been to the morgue. But the morgue of Bulgakov and the morgue of Babel and Voinovich are completely different institutions.

Garbage literature, apparently, still has its reader ... however sad it may be.

#### POETIZATION OF THE OUTRAGE

The second, somewhat unexpected consequence of the Odessa period was the idea that every outstanding person, every creator of culture is necessarily a freak or an outcast (or both).

After all, there are two very different ideas about what talent is in general. According to one of the ideas, talent arises from strength: there are many people, especially in some area, and now he is talented. Talent is the child of human power. This is how the giants of the Renaissance thought, and so did the giants of natural science in Russia in the 20th century.

According to another theory, talent is something like a disease or a painful curvature of a person. If he is talented in one place, then in another he is almost a moron, and in general he is certainly burdened with all sorts of complexes and psychological problems. So many Soviet and post-Soviet people think about talented people, and in this belief it is impossible not to trace the fetid roots that go back to the Odessa period.

In the 1920s-1960s, books about Nekrasov, Dobrolyubov, Chernyshevsky ... and with the same success about the classics of Russian literature and the giants of world science were distributed in large editions. Today they are unlikely to be republished, because even if they are written about very worthy people, they are written extremely poorly and therefore no one needs them.

In all these books, the life of the protagonist was sculpted according to approximately the same principle: a lonely hero, incomprehensible to any crowd,

280

nor rude, like a crowd, bosses, all his life he is subjected to ridicule and reproach, with incredible energy he "breaks through" and "fights", surrounded by stupidity and inertia.

Books actively formed the belief about the intellect as a deviation from the norm, the intellectual as a violator of the laws of nature, about creative activity as a rebellion against the Universe, and about the bearer of the mind as a lonely, rejected, opposing person to the whole world.

This absurd belief, of course, has nothing to do with reality and was very rare in old Russia. From time to time, the "crippled nerd theory" pops up in other countries, but nowhere and never reaches such distribution as in Soviet Russia. In our country, this belief is shared by a very large number of intellectuals, regardless of nationality. After all, if "some intellectuals use reason, others worship it."

But it is impossible not to see here the roots of the typically Jewish idea of one's exceptional talent, of the close relationship between talent, education, and outcasts (despite the fact that the brightest and most famous Jewish intellectuals are neither outcasts nor even residents of the cultural frontier. They are either traditionally educated Jews, or complete assimilationists).

STUPID AND EVIL ROMANS

Another more amusing consequence is that the Jews managed to make us play out their lost war with the Roman Empire forever. Surely the reader heard the reasoning (at least at school) about how rude, cruel Rome conquered the then world, and nothing good came of it. Like, the Greeks were talented and smart, brilliant sculptors and brilliant scientists, but the Romans were stupid warriors, primitive administrators who only knew how to build roads and organize production, but in terms of sciences and arts ... This a simple idea was promoted even at the level of children's books. In one of them (written, by the way, by the brother of S. Marshak) there is a chapter "How big Rome conquered little Judea" [193]. The name itself speaks volumes here; neither the chapter nor the book is named: "How Judea imposed three useless wars on Rome and lost all of them miserably."

The book talks about the steps of progress - well, it drives in like a blunt nail the idea of stupid and evil Romans, of the Roman Empire as a regression in comparison with the Greek city-states. The fact that Rome conquered Judea suddenly turned out to have a terribly "reactionary" meaning as well. And generations were brought up on the book...

281

In proof of the main idea, an "irrefutable" argument is often given:

"Look at the faces of the Greek and Roman statues! The Greeks have intellect, culture, you can immediately see... And the faces of the Roman emperors are sheer stupidity, complacency, rude arrogance... Can't you see it yourself?!"

To be honest, I DON'T SEE! And I am even ready to pay a large sum of money to any reader who can show me at least one Roman bust, at least one Roman statue. with pathetic, stupid, degenerate features. Because the only Roman images of this kind are the heads of dying barbarians on the pediments of a Roman building. The Romans learned from the Greeks and, to their credit, they themselves did not deny this at all. But the students very quickly caught up with, and in some ways even surpassed the teachers (the same construction of roads, cities, aqueducts, ports, as well as medicine, agriculture, and engineering sciences). The notion of the primitiveness of Roman art and of Hellenic unattainable examples is simply a myth (not to mention the "smallness" that the classical "country of arts" in the modern world is not Greece, but still Italy).

This myth is very dear to the hearts of the people of Judaic civilization. Becoming at the head of Russian science, having taken the place of exterminated or fled specialists of Russian origin, Jewish scientists from where they came from, brought with them to offices and auditoriums, to museums and scientific institutions, and some prejudices. For example, an acute dislike for Rome. The people who shout "Beat Haman!" every year do not like the Romans either, what to do.

"But in France, too, Roman art is considered lower than Greek art!" In Henri Bonnard's Greek Civilization,



this is very clear!

- And what is the ethnic origin of Henri Bonnard? And about a third of French specialists in ancient history? Why did you decide, gentlemen, that only Russians can impose their own wild ideas and uterine complexes?

So the myth about the wretched Romans is a myth, even though the myth is international. And it is completely incomprehensible why we should share the national prejudices of the Jews or pay their accounts of two thousand years ago.

THE WORD OF A MARTIAN

Logically, logically... But one question arises...

The question is this: is Mr. Burovsky sure that the poeticization of outcasts is such a purely Jewish trait? I happened to read a certain Mr. Gorky ... For some reason, he has all

282

a vagabond, loafer, and drunkard is necessarily a positive hero. And every collector, worker, owner is certainly a disgusting and immoral type.

I have already mentioned Mr. Yesenin - and he, a purely Russian, village man, became the only poet who was recognized by the Russian criminal world. And I ask you to note that Yesenin actively and with pleasure approached this thieves' world, "rapturously described how he" reads poetry to prostitutes and fries alcohol with bandits. How is it different from Babel? Why are his heroes better than the "aristocrats of Moldavanka"? Why is the desire to "piss the moon out of the window" or the cry "give me that busty one" more decent and better than the depictions of Babel or Voinovich? Babel is even more disgusting than Yesenin, but he does not at all contribute something that Yesenin does not have at all. Babel is simply leading the way

the same stream of unappetizing attitude to life.

And most importantly, is there no poeticization of outcasts, destruction of normal human life, moral ugliness in the verses of the Russian poet? After all, Yesenin imagines that

I have one dream, hiding, I care, That I  
am pure in heart.

But I'll kill someone Under the autumn  
whistle.

And I will be led along the windy  
wind, On that sand,  
With a rope around my neck, To  
fall in love with melancholy.

By the way, this also applies to the question of for whom the criminals were a "socially close" element.

Why, in the songs of most bards, including Vlady Mir Vysotsky; the same trend blooms luxuriantly.

In the books of many village writers, the "good" person is a lumpen, and the lumpen is predominantly a villager. And a "bad" person is basically someone who is urban and educated.

At least from Astafiev, in whose stories the "urban" ones. they will lead the girl into the taiga and leave her to the mercy of fate, then they will set fire to the haystack, then they will offend the village old woman.

It has to be noted that even if Jewish writers and scientists headed a certain process, declared every intellectual an outcast and an exception to the rules, then how far were their delusions from myths and from the delusions of the Russians themselves? Otherwise, why did the Russians take up this nonsense with such rapture, why did it become such a noticeable phenomenon in the entire spiritual life of the Russian-Jewish civilization?

283

Well, suppose you can impose on the majority of the people a specifically Jewish attitude towards the Romans. One can still believe in this: the Russians have nothing to do with it, they were just taught that way. But in the main it turns out that the Russians heard from their neighbors in a single civilization exactly what they wanted to hear. Not all Russians, of course, but the majority. At least the majority of Russian natives, as my young earthly friend Andrey Burovsky calls them.

Chapter

6 The End of the Jewish Period

And all the Jewish Cossacks rejoice, In Odessa  
there really was a coup. Today Uncle Vasya will  
arrest Khaim, And tomorrow it will be the  
other way around. A. Severny

In order to properly understand what is happening, three circumstances must be taken into account:

1. The idea of a world revolution was "safely" covered ... with a copper basin. Of course, for Stalin and his entourage there could be no question of introducing a normal political system in Russia and the USSR. But the tasks of building socialism in one particular country, the tasks of building a new empire, were much better suited to some version of national socialism. Many times it was noted - sometimes with irritation, sometimes with

delight — that Stalin was very interested in the German National Socialist experiment. I dare to suggest that the point here is not in the fascination with Hitler personally and not in some kind of perversion of the Stalinist mind.

It may very well be that Kheifets is right: "... Russia was then (in the mid-1930s) two steps away from shaking off its feet the ashes of "Judeo-Marxism" and creating the original Russian National Socialist doctrine (which or 'Stalinism')" [3, p. 45].

2. During these twenty years a new managerial stratum has grown up; in its origin it was either Slavic (Russian, Belorussian, Ukrainian) or Turkic-Caucasian-Central Asian. The Jews lost the monopoly of educated people, and, moreover, devoted to the Soviet regime.

3. There was a struggle for grain places, and in this struggle, "their own", representatives of different peoples, supported each other. In the 1950s and 1970s, the same thing will begin to happen in India, in

284

Africa, and scientists will call this process the beautiful word "tribalism" - from the word "tribe", that is, a tribe.

By the mid-1930s, the Jewish tribe had run out of steam, and both its small numbers and the growing level of education of other "tribes" began to show.

On December 2, 1926, at a rally on the Jewish question at the Moscow Conservatory, Professor Klyuchnikov spoke of "the hurt national feeling of the Russian nation" in connection with Jewish equality and "Jewish dominance" [31, p. 124]. There were pogroms in Dagestan in 1926 and in Uzbekistan in 1928, the basis of which was the accusation of ritual murders [31, p. 127]. A more real reason was the imposition of a new administration, in which, according to Muslims, there were too many Jews.

Now there is no reason to talk about "Jewish dominance" still smaller.

"The Jewish 'family', which had dominated for 20 years in the most important nodes of the state apparatus, suffered a defeat in the struggle for power in a fight with other 'families', who had long hated impudent strangers. But even before the war, we, children, felt on our children's souls and children's skins the blows of this popular anti-Semitism of the "wonderful" pre-war years, which hid from government terror, but nevertheless grows stronger year by year" [3, p. 46].

Probably, towards the end of his life, the Kolyma Colonel of the MGB, who learned about the close to the headquarters and precisely because of this, did a lot of good E. Ginzburg, also talked about the dangers of anti-Semitism. The poor colonel "was stunned, mentally tossed about... And, perhaps, for the first time he thought about the fate of other people" [146, p. 589].

It was precisely from that time that social anti-Semitism, the hostility of Russian society towards the Jews, began to decline. There was nothing to dislike the Jews.

"The Jews, it seems to me, suffer from egocentrism, they often do not know how (and do not even want to know how) to look at themselves through the eyes of other peoples. Therefore, it happens that they sincerely consider themselves the benefactors of these peoples or people and are very surprised when they suddenly encounter hatred in response and habitually attribute it to the "inevitable" anti-Semitism. Meanwhile, such hatred is often explained in a simpler way: the Jews were invited to this or that country to be "the people of the king", they are the blade of that weapon with which the rulers cut their people" [3, p. 61].

I leave the reader to judge for himself what happened during the Civil War and the first 20 years of Soviet power - whether the Jews were used as "king's people" or whether they nevertheless played their own game. There are arguments in favor of each assumption, and I do not know which assessment will be more fair.

285

A. Dikoi proposes to divide the history of the USSR into two periods - before 1948, the time of the omnipotence of the Jews, and after 1948, when this omnipotence ended.

In fact, everything did not happen overnight. It began with the fact that the law punishing anti-Semitism began to be applied much less actively. That is, it was used, of course ... But sluggishly.

Until the mid-1930s, it was quite possible to get jail time for anti-Semitism. For example, in 1940, a certain worker of the Botanical Garden in Kyiv climbed onto a box in a crowded place and yelled: "Beat the Jews, save Russia!" (he was drunk to death). He got 10 years.

But such cases were less and less.

Shortly before the war, the expulsion of Jews from the organs of Soviet power began. Gradual and at first glance imperceptible, it took place in the silence of unspoken decisions and decisions made "at the very top". s

In the book of Igor Gudzenko, a former cipher clerk at the Soviet embassy in Ottawa, it is written: "In 1939, we were privately and individually 'warned' at the Architectural Institute in Moscow that Jews were now being looked down upon. We were informed about a secret resolution of the Central Committee of the All-Union Communist Party of the Soviet Union, adopted around this time. This resolution was sent to directors of educational institutions throughout the Soviet Union. It established an exact percentage for the admission of Jews, with the aim of limiting their influx into Soviet educational institutions" [194, p. 212].

In 1938, Jewish organizations were dispersed, including the most innocent, purely cultural ones.

The Jewish theater of Meyerhold was closed.

They imprisoned and shot Jewish writers writing in Yiddish and Hebrew.

This is the pre-war period. During the war, it was easier to do a lot - and the time was military, strict, let someone try to blather, and the country, in general, was not up to it, and there really were a lot of Russian and Turkic officers.

In 1943, another unspoken decree was received by the active army - to remove Jews from leading positions. Which is what was done. In 1941, the Red Army, created by Trotsky, entered. In 1945, the Soviet army entered Berlin, completely devoid of Jewish leadership. For many Russian people, the introduction of shoulder straps was a huge step towards the rehabilitation of everything Russian, including the traditions of the Russian army.

Moreover, in the late 1940s and early 1950s, the traditions of the Soviet army began to be derived directly from the times of Kutuzov and Suvorov, and even Dmitry Donskoy. The idea of the continuity of the Russian state was restored.

The trend of getting rid of the legacy of the first decades of the USSR was gaining momentum. In 1945, "the Central Committee sent out a 'confidential'

286

instructions to the directors of factories and plants with an order to remove Jews from responsible positions under some pretext and entrust them with less responsible work" [190, p. 212-213].

Already before the war, the authorities went for a partial rehabilitation of the Russian Orthodox Church. The Church Council of 1945 adopted the "Regulations on the Governance of the Russian Orthodox Church", and since then there has been practically no persecution of the Church - as long as it remains loyal.

Before the war, and especially after the war, the Russian people turned from a contemptible gathering of counter-revolutionaries and Black Hundreds, subject to strict re-education, into the great Russian people, bearing in itself, however, no longer God, but the world revolution ... But something, undoubtedly, bearing, and therefore no longer subject to extermination and re-education. Kazakh ki from Russians. pigs and Black Hundred bastards also turned into people, and the Buryats from the defenders of the Fatherland from the atrocities of the Russian imperialists - into "voluntary" adherents.

Until 1936, folk poetry, epics were declared reactionary, dividing people and were banned. Singing roses, as Saadi did - even in a "socialist realism" novel - is "smuggling nationalism"!

Until 1936, even Imam Shamil or the tribal leader in Kazakhstan, Kennesary Kasymov, were declared "progressive" fighters against the "prison of peoples." Later, the collectors of Russian lands, and especially Alexander Nevsky, began to be declared "progressive". Previously, colonialism was an absolute evil, now it is

turns into a relative evil, and it became necessary to note the "progressiveness" of joining Russia [195, p. 35].

In the late 1930s, the "posthumous rehabilitation" of Peter the Great and Ivan the Terrible, the largest tsarist military leaders, especially those who fought against Napoleon, began.

It became "necessary" to find as much evidence as possible of how ancient, powerful and great the Russian people were and how everyone voluntarily joined them. Books appeared with such, for example, pearls: "The great Russian people are the first among equals in the fraternal family of the peoples of the USSR. He played a decisive role in the October Revolution, in establishing the power of the Soviets, in creating and strengthening the Soviet Union, in building socialism in our country" [196, p. 3].

Celebrating the victory on May 24, 1945, Stalin greets not the Soviet, but the Russian people and says that they are "the main of the peoples of the USSR", and that he "won in the war the right to be recognized as guiding the entire Union", that his main features are "clearness of mind, firmness of character and endurance."

The Russian people are declared to be the perpetrators of the revolution. Oni was able to accomplish it because he became the bearer of the most valuable

287

honors (apparently, genetically. Then Stalin gives his hand to Joseph Goebbels! - A.B.).

If Karl Marx and Friedrich Engels considered Russia a barbarian country and Russian savages, then Stalin declares Russia progressive. Throughout the 20th century, Europe became more and more bourgeois, and the Russian people flew with all their wings to the revolution!

Stalin had to replace calls for international solidarity of the working people with "calls of a different order, calls for historical, national, religious solidarity. Thus, he introduced into the Soviet ideology new elements that profoundly changed its appearance" [74, p. 38].

In 1947, a paragraph punishing anti-Semitism was finally thrown out of the Criminal Code. In 1948, several figures of Jewish culture, including Peretz and Mikhoels, were killed, and the Jewish publishing house Der Emes (Truth) began to close. printed books in Yiddish, Jewish theater, Jewish schools.

Until the 1940s, the persecution of "rootless cosmopolitans" whose victims "for some reason" were mostly Jews would have been completely unthinkable. In the late 1940s, these repressions unfolded very widely.

The very term "rootless cosmopolitans" first appears on January 28, 1949 in an editorial in the Pravda newspaper. Article . was called "On an Antipatriotic Group of Critics" and stated: "These critics have lost their responsibility to the people, they are carriers of something deeply disgusting for the con-

veterinary man, rootless cosmopolitanism hostile to him.

Let me remind the reader: the words "Motherland", "Rus", "patriotism" were considered curses in the early 1930s, fifteen years before this article. In 1934 and 1936, 13 of the 11 years before, campaigns to eradicate "cosmopolitanism" were published. books with poems by Bezymensky and Altauzen - about the damned. "Raseyushka-Rus", the name of which could not be uttered for a century, about the need to melt the monument to Minin and Pozharsky, two disgusting shopkeepers.

Truly, J. Orwell is a hundred times right, who believed that the peculiarity of totalitarian regimes is that they force one to believe in one thing, then another, to sharply change "beliefs". So here it is - if you please, be an internationalist, that is, a cosmopolitan, but for. anti-Semitism is on trial. And ten years later - gewalt! gevolt! | gevolt! Everything turned 180 degrees. Now it's not Khaim who will arrest Uncle Vanya, but now everything will be the other way around, now you have to be an ardent patriot, just hate cosmopolitans ...

If two twin brothers were born in 1903 and one brother. killed in 1921 as a patriot, and the second hid and lived until 1949, 1 then not yet an old man, he will be commended for the same thing, for. that they killed his brother. Insanity grew stronger, and our tanks are fast. |

288 e°

IN E CHER RII

And there was a campaign against rootless cosmopolitans like this: "Altman hates everything Russian, everything Soviet: bourgeois nationalism and disgust for everything Russian inevitably led him to slavish servility to the West" [198, p. 3], - wrote the newspaper "Soviet Art".

A. Gurvich is directly accused of "mockery of the Russian people, of the Russian people, of Russian national traditions." Indeed, well, "what idea can A. Gurvich have about the national character of the Russian Soviet person" [199, p. 2].

"Golovanivsky is the author of the nationalist poem Abraham, openly hostile to the Soviet people. In this poem, Golovanivsky raises a terrible, unheard-of slander against the Soviet people and impudently lies that the Soviet people - Russians and Ukrainians - indifferently turned away from the old Jew Abraham, whom the Germans led to be shot through the streets of Kiev.

This is a terrible slander against the Soviet people, who, in a hard bloody struggle, at the cost of great sacrifices and efforts, defended the freedom and independence of Soviet people of all nationalities..." [200, p. 5].

There was a "cleansing" of the persecuted tribe from all areas of culture, science and art. "The very fact of the vast predominance

The number of Jews among the "cleansed" suggests that in the process of "cleansing" a selection was deliberately carried out on the basis not so much of the past or present activities of the "cleansed", as in anticipation of the future. And rightly so: if the official ideology is restructured in the spirit of militant Russian nationalism, the Jews as a whole—even assimilated Jews—cannot be considered completely reliable conductors of official policy" [194, p. 220].

Naive people believed that "... we should expect here (VRSFSR) a significant weakening of anti-Semitism: the painful tension created by the war has passed, the evacuees have been re-evacuated, Polish exiles and refugees have left for Poland, Hitler has sunk into oblivion, and the echoes of Hitler's propaganda no longer poison public consciousness" [194, p. 204].

This "cleansing" was not without anecdotes that would have been very funny if no human blood had been shed. For example, here is the story of Mendelssohn's "cleansing" from the history of music: in 1950 Mendelssohn's portrait was taken out of the Great Hall of the Moscow Conservatory.

Interestingly, a few years earlier, in 1942, the bust of the same ill-fated Mendelssohn was removed from the Vienna Opera. Then they made a mistake - instead of Mendelssohn, they removed and threw a bust of Wagner, adored by the Nazis, and the responsible

289

#### 10 The Jews Who Were Not, Vol. 2

the SS man even suffered - he landed on the Eastern Front for the insults inflicted on Wagner ... But this time - they were not mistaken, they threw out "who was needed."

It is easy to understand what impression such analogies made on contemporaries.

How this situation contributed to a frank settling of scores is evidenced by the following fact: such a prominent scientist as B.F. Porshnev, accused a colleague who worked on the same topic, the history of the 30-year war, Weinstein, of neglecting the real significance of Russia in world history. "Rubinstein and Weinstein share the same cosmopolitan theory." For many years, Porshnev fought with Weinstein, and once admitted: "How nice it is to step on the enemy's throat" [201, p. 57].

In the same years, they began to fight with foreign names. Lancel - what else is it?! There is no lancel, but there is an "elongated surgical knife"! What is this "eclair"?! There is no éclair, but there is an "oblong cream cake". One of the victims of the establishment of Russia as the homeland of elephants fell and quite unprincipled, the most non-class challah. Can't the Russian people eat some kind of Jewish challah?! Was it first renamed into a French bun, but, firstly, this is not at all



one and the same - challah and French rolls, and secondly, the Russian people cannot eat French rolls?! As a result, a "city bun" or "braid" appeared.

Recently, by the way, the word "challah", one of the few Hebrew words that entered the Russian language, has returned to everyday life. What, get well, brothers?!

And ahead was the "discovery of a conspiracy" by the "Kremlin doctors-poisoners", when a certain Lydia Timashuk uncovered a terrible conspiracy: the Kremlin doctors, every single Jew, tried to kill, poison Stalin's daddy! Oh God! That's really true ge volt! On January 13, 1953, Pravda came out with an editorial titled "Murderers in White Coats," and preparations began for The Doctors' Case. Confessions were forced out of Kremlin doctors by torture and threats: what kind of intelligence they work for.

Lidia Timashuk was quickly and edifyingly given an order and even more quickly arranged for her an even more edifying car accident - otherwise she would suddenly start talking too much. But the flywheel of persecution swayed more and more strongly, Jews began to be fired from their jobs and, in any case, they tried not to hire them anywhere.

As if there were even plans to deport the Jewish population of the USSR to the Far East - without exception, according to the ethnic principle. There is very little reliable information about these plans, but there is a lot of circumstantial information. As if the question of the deportation of Jews was decided in February 1953 at a meeting of the Presidium

290 10-2

VKP(b). In the Jewish Autonomous Region, in the Amur basin, barracks were built for migrants, to which there are also living witnesses. Dmitri Ivanovich Chesnokov's pamphlet "Why it was necessary to expel the Jews from the industrial regions of the country" had already been prepared. I could not find this brochure, but two witnesses said that they saw it with their own eyes.

I can't guarantee that Stalin really uttered the words: "It is necessary that during their eviction massacres take place in the doorways" and "No more than half should reach the place" [202, p. 319]. But the spirit of the press became such that Aleksey Surkov, the editor-in-chief of Ogonyok, told Boris Polevoy in February 1953: "When I read our newspapers, it seems to me that I have entered the territory occupied by Goebbels!" In general, there was a massive preparation.

And there would be nothing unique in the mass expulsion of Jews - after the expulsions of Chechens, Crimean Tatars, Karachays, after the mass deportations of Estonians, Poles, Lithuanians, Latvians, after the genocide of the Volga Germans. Nothing that would not have happened already during the years of Jewish rule in Russia or in Stalin's decade and a half. The Jews would have merely shared the fate of many others. .. including "patriots, monarchists and officers".

Apparently, Stalin's death interrupted these preparations. How likely is the version of Stalin's poisoning by the closest accomplices, how real is it that the group "removed" the dictator

influential Jews - this is very difficult to judge. After all, there is no reliable information.

So, we see that the exclusive position of the Jews in the USSR did not end overnight. For fifteen years, from 1938 to 1953, in a fog of decrees, secret decrees and circulars, the Jewish tribe was removed from the levers of government.

At first glance, this scheme does not fit the appointment of Polish and Lithuanian Jews to major positions in the "new republics", in the countries of the Warsaw Pact, especially in Poland and Hungary. But these people disappeared as soon as they did the dirtiest work. And they got very little for it. "The Jewish 'family', as defeated in the struggle for power in the domestic mafia, was allocated the worst pieces of the power pie: Lithuania, Western Ukraine, where the risk of getting a partisan bullet was especially great, and the benefits from portfolios were especially small..." [3, p. 53]. In fact, their hands raked the heat, and nothing more.

No matter how one evaluates the personality and policy of Stalin, nevertheless, with his arrival, the country was saved from this stream of concentrated malice, from calls to melt Minin and Pozharsky, from hammering into the head of a Russian delusional ideas about Russia as a disgusting country of "dead rivers". This was also noted by Georgy Ivanov, who by no means can be accused of adherence to communism:

10.29]

Now you will not be destroyed, As  
that mad leader dreamed.

The name of the leader is not mentioned in the text; whether Ivanov meant Leni or Trotsky, I don't know.

For this reason, probably, many emigrants recognized Stalin, or at least became more loyal to the USSR. The political system did not change after the war, Soviet civilization continued its mysterious path, but the position of the Jews in the USSR ceased to be privileged. And Russo phobia was no longer part of the official ideology.

THE WORD OF A MARTIAN

Yes, that's pretty much how it was. But why, after all, Burovsky and his friends and like-minded people rejoice? After all, even with the change of the "alloying layer", the type of civilization was preserved ... As it was Soviet, it remained. The Russian communists, who replaced the Jewish ones, are in no way better than them in moral terms, and even lose to them mentally and in terms of education.

Russophobia is disgusting, like any national phobia. It is especially disgusting in the role of a state installation.

But anti-Semitism is something better? In everything written by Burovsky, what I like most is the way he shows that all the participants in the events and the conductors of the policy of any "phobias" and "phobias" are equally unattractive, and politics is equally disastrous.

Chapter

7 The Virtuality of Russia's Continuation

I look at life from under the table: The twentieth century, an extraordinary century! The more interesting a century is for a historian, the sadder it is for a contemporary. N. Glazkov

VIRTUALITY "NO Flip"

Indeed, what if the history of Russia went without a coup? Without the collapse of statehood in 1917, without the Civil War, without the three-headed Jewish Gorynych?

292 10-4

It is quite possible to imagine the following course of events: Grinevitsky's bomb did not kill Alexander P. Left crippled, having lost both legs, the emperor does approximately what Stolypin did a quarter of a century later: with one hand he will unleash counter-terror on the terrorists, with the other he will bring the reforms to the end. Among them and. the abolition of the Pale of Settlement, and the equalization of the rights of the Jews. Let's say... in 1883. And then what?

First, then the stratum of the Russian intelligentsia continues to exist and evolve. The emancipation of the Jews is inevitable, and educated Jews are part of the intelligentsia; Naturally, there are more and more of them. The Russian intelligentsia continues to swell with Jews; the Russian bourgeoisie becomes 80% Jewish.

And that is why I am convinced that in the Russian Empire it could well have done without a revolution, without a change in the political regime. But it would hardly be possible to do without the phenomenon, which the reader is free to call both the predominance of Jews in the top of society, and "Jewish dominance" - that's how he likes it. How could it be otherwise in this state of affairs, when the majority of the Russian people simply want nothing more than to drink and eat, and five million Jews is about a million young, energetic people who are at least literate, and moreover Most of them are energetic and active.

Russian national resistance? It's like putting forward ideas of national unity, an attempt to create a state headed by Der Russische Fuhrer, right? Probably, such a future is fraught with the appearance of the ideas of Russian National Socialism ... But with the normal development of the country, this is not very dangerous.

A more important question lies elsewhere: should we be afraid of this inevitable process? Would it mean the "enslavement" of Russia? That's the point, no. The favorite idea of the anti-Semites is that if there are many Jews "above", it means that the country is enslaved by them. Let me ask myself a question: what if the majority of the people do not want to go anywhere "upstairs"? As long as no one prevents anyone from climbing the social ladder, I see no danger in the dominance of any national or religious group. And I have never been presented with serious evidence that the Jews interfered with someone or pushed someone aside. The idea of "pushing back" is characteristic of intellectually and morally reduced people; intellectuals do not need to push anyone out of nowhere, and they have very little interest in tribal life.

Let me remind you that in the history of Russia there were periods of intellectual and economic domination by non-Russians, and it was as if there had not been a national catastrophe. Russian Academy of Sciences under Anna. and Elizabeth numbered from 300 to 360 academicians. There are exactly two Russian names in it: Lomonosov and Krasheninnikov. How

293

You see, dear compatriots, we by no means became slaves of the Germans. The Russian people developed a taste for science, and the composition of the Academy of Sciences under Alexander looked completely different (despite the fact that there were still many German surnames).

In the case of Jewish domination, however, the state of affairs would change only with the appearance of a truly numerous Russian intelligentsia—with the influx of Russian peasants to the social "tops." And again we have to admit: had there not been a coup, Russian-Jewish relations would have developed according to a very similar scheme: until the head of the vast majority of Russians grows - . be Jewish dominance everywhere. Although, of course, in the "without revolution" version, much would have been much more decent and calmer.

And uh, of course, there would inevitably be Jewish leftist propaganda, from liberal to ultra-revolutionary. This can be seen very clearly in countries where there were large groups of Ashkenazi Jews, but which continued to develop normally after 1917. After all, even Jews, fierce enemies of the Soviet system, started in 99% of cases as its propagandists and supporters. Later, after admiring the real embodiment of what they propagandized, these people were horrified and rushed to fight yesterday's allies. Before they ended up in the Soviet camps, both Margolis and Menachem Begin were, as they said then, "great friends of the Land of the Soviets."

The way the majority of Polish Jews thought was clearly seen in the fate of Lydia Tselkosh, who officially left the Jewish community. She is a Social Democrat, her affiliation is political, not national! [204, p. 6].

But the Czech Jew Kolman, who in 1916 ended up in

Russia captured and joined the revolution, was in important positions. In 1948, he spent three years in the Lubyanka, then again held a number of important posts in science in Prague and Moscow. After 1968, he again fell out of favor, and only in 1976 was he allowed to leave for Sweden. There he asked for political asylum and wrote a book with an expressive title: "We should not have lived like this" [204].

A well-known Polish cultural figure and dissident Jan Kott comes from an "assimilated Jewish family". He was among those who signed the "letter of the 34" - a protest against Soviet censorship, joined the fight against the totalitarian state, and in 1969 became a political emigrant. And he came to Poland only after 1989.

Everything is great, but in September 1939, immediately after participating in the defense of Warsaw from the Nazis, Jan Kott emerges in Lvov, where he began to cooperate in the book publishing of the national minority.

294

and even became a member of the Union of Soviet Writers of the Ukrainian SSR. Apparently, he was not so offended in Soviet Russia, and he did not enter into a special conflict with her state and social system.

In 1942, Jan Kott moved to Warsaw and became a fighter in the communist partisan Army of the People, and not in the Home Army, subordinate to the émigré national government in London. In 1957, he joined the Polish United Workers' Party (that is, the Communist Party of Poland, the ruling party).

Most likely, "black Poland" would not suit Jan Kott. At the very least, he was quite actively building a "new Poland", a red Poland. Only then, disappointed in the regime, he left. After all, it is much easier to be disillusioned with the existing regime than with an idea.

If historical Russia had not fallen into the abyss, Russian Jews would certainly have displayed their characteristic pathological "leftism" -

Surely many would want to jump into the Zionist utopia, regardless of the political system in Russia: again, simply because 50% of the world's Jewry lived in Russia. In the 1920s in Poland there were many institutions of the system "Tar but" ("Culture") - for the study of Hebrew. Probably, some Russian Jews would also have studied Hebrew for themselves and in 1925 would have celebrated the opening of the University of Jerusalem in the same way as the Polish ones did.

Probably, many would have left Russia - if only they would have left more calmly and without political upheavals. And we must remember that in any case, not all Russian Jews would have chosen this option.

Surely a Yiddish culture would grow and develop, and the Jewish natives could cultivate their culture in a kind of Aidenland in the Pale of Settlement. Some kind of Jewish semi-state could grow up like our "republics of the free" or "linguistic states" in India. In the future, a full-fledged Jewish state could also emerge with the official language Yiddish, its own currency "Eurokarbovanets" and its own army. Why not?! In the end, all empires eventually fall apart.

One can still confidently foresee that with the secession of Poland (albeit connected with Russia by many friendly treaties), the Jews in Poland would begin to be treated. And there would be mass migration to Russia, mass emigration to the USA, or to European countries, or to the Russian part of Yiddishland.

But I do not think that the general line of Jewish life under tsarism, whether under Soviet rule, would have passed through Yiddish and

295

Hebrew. It seems that with the normal development of the Russian state, a much larger number of Jews would have become part of the Russian people, would have begun to dissolve in it (which happened to the Polyakovs and Pasternaks).

With the removal of disgusting religious restrictions, a layer of "Russian Law of Moses" could well have arisen, completely loyal to both Russia and the common state with the Russians.

ra

THE VIRTUALITY OF THE REVOLUTION  
WITHOUT THE JEWS

And let's consider another virtuality: what if the revolution nevertheless broke out, and the Jews by 1917 lead the same way of life as in 1817? And they do not play any role in the revolution? Would the revolution have been less bloody or not? Could it lead to other, more favorable consequences?

On the one hand, what difference does it make who is at the helm of a terrible and enormous revolution? It is always blood, always ugliness, always confusion, always terror. And who said that some other, Socialist-Revolutionary Stalin could not have appeared? That even the same Stalin could not use the state of affairs in his favor and seize Soviet Russia and the entire party of socialist revolutionaries? And if so, how much sweeter is horseradish than radish?

On the other hand, the national revolution has some pleasant aspects in comparison with the international one. The Socialist-Revolutionaries and the part of the Social Democrats and Anarchists who supported the national ideas in the revolution were much more inclined to declare the devil

Alexander III and the celestial angel Alexander P. They could demolish the monuments to Nicholas [and Alexander III, and Alexander P erect monuments in all cities of Russia and almost in all villages. They could incredibly ideologize the teaching of history, declare Nekrasov "the greatest in the world." poet, and Pushkin would be ritually defamed. Would force on-. read some new Nechaev as a "great dictator".

But they would not have removed Russian folk tales from libraries, they would not have blown up the Cathedral of Christ the Savior and turned it into something. to churches in latrines. The Narodnaya Volya could not make Russophobia part of their official policy. Altauzen and Babel would have been sitting in a lunatic asylum in their presence, in a concentration camp. onny camp or would have fled to the "civilized countries" and from there would have barked at Russia.

They could well introduce a regime of political terror, but the Socialist-Revolutionaries and Narodnaya Volya would never begin to exterminate.

296

Russian officers - as officers. They could carry demagogic nonsense about "nobles who betrayed the people", or about the need to "prove themselves" and would send nobles and educated people in general to the village for "re-education" among the people. They could savagely crack down on conspirators from among the nobility, the intelligentsia, and officers, but they would never "shoot people in layers." The Russian army would never have been destroyed to be replaced by the Red Army. Under the Socialist-Revolutionaries, Nikolai Gumilev would never have been killed, Blok would not have been poisoned, Yesenin hanged, Klyuev killed in Narym.

The opinion of V.A. Soloukhin, that now that the red nonsense has ended, we will need most of all precisely these best Russian people and their descendants destroyed by the communists. If national revolutionaries were in power, and not international ones, the gene pool of the people would not have been undermined to such an extent by NI.

The regime of national socialism is no less stupid comedy than the regime of international socialism, but experience shows that this comedy is still incomparably less bloody, it does not undermine the foundations of people's life so terribly. The reader has the right to disagree with me, but if you really choose between two evils, then it is better to choose the lesser, that is, national socialism.

But for the Jews, Russian National Socialism does not promise very much good, even if the matter would not come to the "gazmashin".

THE WORD OF A MARTIAN

I will not comment on the virtuality "without

coup, "probably, approximately as it should have been. It is good that at least some of the brightest earthly minds at least sometimes get the simplest thought: that history is made not by "outstanding personalities" and not even by guessing "historical inevitability". History flows like a natural process, and very much in it cannot be changed to the same extent as the amount of precipitation or the temperature of the water in the rivers. Don't like the long winter? Move away from Russia. Don't like Jews? I can give the same advice.

That is, the Russian-Jewish civilization could have been avoided. The enormous influence of the Jews, comparable to the influence of the Germans in the 18th century, could also have been avoided. But only one way: to carry out the reforms of 1905 - in 1805, in the era of Alexander

, And bring these reforms to an end. Now, if there are five million educated Jews in the Russian Empire

297

or ten equally active Russian Orthodox people - what kind of dominance can seriously raise the question?

As for the perspective of Russian National Socialism... A frightening picture! All the more frightening because it could very well be so: a chain of friendly National Socialist states from Japan to Germany, their war with the Anglo-Saxon democracies (with an unpredictable result), and by the 1950s and 1960s, the embodiment of the most terrible utopias of Orwell. ..

Against the backdrop of a global catastrophe of civilization and the "decline of Europe", the extermination or removal of Jews to Madagascar would have passed relatively unnoticed. Something like the deportation of Chechens and Crimean Tatars. So, a small episode of a global and terrible war.

But would the Russians be so much better? Hm... It depends on how quickly the Russians and Germans could abandon National Socialism and start building something more decent. Because in the limit looms not the death of several million people, but the death of the entire earthly civilization. Kata stanza on the scale of the entire planetary body.

PART TU

GROWTH OF  
THE RUSSIAN HEAD

When, in the midst of society's indifference to higher ideas, there is an extreme indifference to lower interests and material goods, then it is clear that social disintegration has set in.



V.S. Solovyov

## Chapter 1 Frontier

The events of 1939-1945 took tens of millions of people to their graves, redrawn the map of Europe, changed and sometimes crippled an unimaginable number of destinies. Among other things, many Jews were exterminated by the Nazis. The figures of the murdered Jews are various - from 800 thousand to 4 million [205].

The main thing, of course, is not in numbers. Until 1939, there was the Ashkenazi Country - the area of traditional settlement of Ashkenazi Jews. This region was divided between Poland, Ukraine, Belorussia, Hungary, Russia... But Poland, too, went through a period of partitions between Austria, the Russian Empire and Prussia. There was a vast area on Earth where the Jewish people lived. The people who laughed at the wedding jesters of the jesters-badkhans, went to the synagogue, ate an incredible amount of garlic, loved the violin and danced the freelex. Their own special cultural and historical world, from which Jewish youths went to study in Warsaw, Kyiv and Moscow with a suitcase in their hands. Just as their Polish, Ukrainian and Russian peers left the villages and small towns.

299

After 1945 this world disappeared. It's not just about the extermination of the Jews by the Nazis. In Poland, a lot of Jews survived, but few of those torn off by the war returned to the shtetls. Some moved to Palestine, some to big cities... The world of the Jewish town has disappeared, and this is a fact. The end of the Jewish period in the history of the USSR practically coincided with the period of the Holocaust. After 1945, Jewish Russia no longer had reliance on the Ashkenazi country, on the world

shtetl shtetl.

## Chapter 2 \

### Regeneration in Russian

There are not even expensive graves in Russia. Maybe they were, but I forgot.

There is no Petersburg, Kyiv, Moscow - Maybe there were, but I forgot, alas!

I know no borders, no seas, no rivers, I know that a Russian man remained there.

He is Russian by heart, Russian by mind, If I meet him, I will understand him.

Immediately, with a half-word... And then I will begin to Distinguish in the fog and his country. G. Ivanov

## RUSSIAN SMART

Already in the Stalin era, Russian natives, and even more so half-cut Russian Europeans, put forward a lot of people who were quite capable of competing with the Jews.

I would like to emphasize this word - to compete. The government did not strive at all to create a field of fair competition, but to replace Jews in important positions for it with Russians, those on whom it could rely more.

But there was also a field of competition, and it is gradually expanding. As a result, there were more and more Russians in the intellectual spheres of life: In 1935, ethnic Russians made up a small fraction of Soviet scientists, hardly more than a third of the doctors of sciences. In 1955, there were about the same number as ethnic Jews. By 1975 Jews made up less

shinstvo.

The classic tale is that Jews were simply not allowed into science, and it is both true and false at the same time... The percentage rate was about 2% of all those accepted - an attempt to secretly, surreptitiously make sure that there would be the same number of Jews in universities, how much and in the whole country.

But one might think that a large number of people are needed to reproduce the intellectual elite. At the turn of the 1970s and 1980s, a tale was circulating in the Soviet Union: Soviet science is based on 50,000 doctors of sciences. In many ways, that's exactly what it was. What, it was difficult for you Badhan (entertainer) at the wedding. divide 50 ... well, let 30 you m 8 Prakove one thousand doctors of sciences from two

Or three million?

We have to admit the sad thing: that the Jews simply overworked themselves - in the simplest, population sense. The Odessa period of Russian culture brilliantly showed that the universal literacy of the people still far from means its universal gene.

niality.

Literacy is quite enough to take up the positions of clerks, accountants, foremen, petty officials.

Already for the positions of the so-called "ordinary", or "mass" intelligentsia - doctors, engineers, teachers - both special knowledge and at least some abilities are necessary. There is already competition for these qualities.

For the work of a researcher, especially for the work of a leading specialist in some field, in order to pave new roads for science and culture, one must represent oneself. There is little ambition here.

Already in Stalin's "sharashki", where smart educated prisoners were dragged, they were given tasks important for the development of science and technology, what was needed was not a blank questionnaire, but the issuance of a result.

these "sharashkas", not to the honor of the Soviet state, Tupolev, Yakovlev and Korolev forged its future power. There are surprisingly few Jews among these "Ko Vashchih".

thirty]

The people, which in 1945 amounted to no more than 2 million people, even under the most favorable circumstances, would not have been able to promote these 50,000 doctors of science from their midst. And even if he formally nominated... In the pre-war, or rather, in the interwar period, between 1922 and 1941, this was exactly what happened - not the most capable, but the most "worthy" positions were occupied from the class point of view. But they did not glorify science, these nominees, both nominees from the Russian proletariat and nominees from the Jewish bourgeoisie. Non-prominents make science.

That is, in percentage terms, perhaps a greater percentage of Jews fit into the intellectual elite than Russians: the centuries-old selection of smart people must have some effect. But to solve all the problems that arise in the country, to lead in all areas of science and culture, the Jewish people no longer have the strength

enough.

The Jews did not have enough strength ... they simply did not have enough people to make up at least a significant, truly noticeable part of the intelligentsia.

In 1940, not so many people even graduated from the ten-year course, the layer of the intelligentsia who graduated from universities remained satisfied. but thin. In the ranks of 3-4 million of the then Soviet intellectuals

ligents were very visible Jews. And besides, they were more educated, more cultured than the Russian intellectuals of the first, by the strength of the second generation.

By 1980, there were more than one and a half million scientific workers in the Soviet Union alone. You can scream that they were solid loafers (which is completely not true). That "more in number, at a cheaper price" - which is already closer to the truth. But it was among these people that competition took place for the right and the opportunity to produce some kind of non-trivial result. It was from these people that new doctors of sciences, authors and leaders of new scientific directions came out.

And how many engineers were there in the USSR? Ten or twenty million. Bad engineers? There were bad ones too, but not all those millions, right? After all, the USSR was the first to go into space, but where are they - Jewish names among those who send. sent Belka and Strelka into space, and then Gagarin? |

And how many teachers? Million five. In the era of "perestroika", be remembered not by night, for what they, poor Soviet teachers, were not accused of! And a fresh wind carried away a dizzy \* ny frenzy, market relations dispersed the gatherings howling! loafers at rallies, and it somehow imperceptibly became clear that the teachers were first-class...

302

more even, much better than even European ones, and even more so American  
Kansky.

Doctors? Also about five million. Moreover, in a number of areas, Soviet medicine was in the lead. And heart surgery in the USSR began to be done earlier than in the USA, and unique technologies for eye surgery and orthopedics were developed.

I can say the same about journalists, artists, writers... about any group of intelligentsia. There were simply not enough Jews for the intellectual elite - the forces of the people were quickly depleted, there was no one to nominate (and for the Russians this time has not come to this day). In the masses of many millions of intelligentsia, among the crowds of inhabitants of a large country, the Jews were more and more lost, playing an ever less noticeable role.

Yes, the Russian intelligentsia of that time remained 80% of the intelligentsia of the first or second generation, which is not their fault, but really, their misfortune. In provincial cities, even people with great qualifications sometimes did not know history, Russian poetry, did not know how to behave at the table. Which is also not a fault, but a misfortune. After all, how do you know who the Romanovs of the Rurikovich were, if there is not a single line about this anywhere? How to love Gumilyov and Ivanov if they are banned? Where to learn to eat with a knife and fork, if there were no such subtleties in the house of a locksmith dad, but at school, institute, at any workplace in the dining room there are simply no knives and forks, just spoons?

But everything comes in due time, and the Russian intelligentsia has progressed. Slower than it could, but by the 1980s, the third generation of the Russian Soviet intelligentsia had grown up, and this was deeply principled ...

There is an old story about a man who wanted to become an intellectual. |

— For this purpose it is necessary to finish three universities.

- I will finish!

- No. You yourself must graduate from only one university. The second must be completed by your father, and the third by your grandfather.

There is a similar English proverb: "To raise a real lady, one must start with her grandmother."

I have no doubt that a sociologist will be able to object to me, but I am convinced that a new Russian head has grown by the turn of the 1970s and 1980s. By this time, the old intelligentsia, Accidentally untorn off part of the former Russian head, and the new intelligentsia, which emerged from the people already under Soviet rule, had ceased to be distinguished. This happened in full accordance with the "law of three generations" - when the third generation of nominees of the Soviet era came into the world.

: And one more thing... In the same years, there was a sharp turn in the worldview.

303

"HE IS RUSSIAN AT HEART..."

Back in the 1960s, the "Soviet worldview" dominated almost without exception in the USSR. Old Russia was no longer vilified, at least officially; they did not offer to melt the monument to Minin and Pozharsky, they did not curse with the word "patriot". But the icons were still cut with axes, and this was done by dashing carpenters, who did not find anything reprehensible in this occupation.

^

But here is an interesting observation: in the mid-late 1970s, the so-called "White Guard" songs became extremely fashionable. So-called - because they were, of course, not at all genuine soldier's songs of 1919, but under a deal, and usually very unsuccessful.

And wow, of course, do not consider it to be either genetic or spiritual. we are the heirs of white officers of sleek, pomaded singers, pulling in a semi-criminal manner: "Pa-aruchiiiiik Ga-a alits-iin !!" ... no, I can't portray. Yes, and a kind of nasty pop baritone.

But did you listen? Listened. Was it fashion? Still how it was! No,

fashion is, of course, a frivolous, unstable thing. But, first of all, Vladimir Soloukhin is right: it is better to have fashion for icons than for pornography, and it is better to have fashion for books than for pistols. And secondly, this "fashion" surprisingly combined with other very similar "fashions".

The fashion for the songs of the White Guard arose at the same time as the fashion for folk songs. In 1981, on the expedition, the girls sang "Do not sew for me, mother ...", and "Because of the island on the line", and "Mother, mother, what is dusty in the field ...". There was a fashion for romance - both for St. Petersburg, intelligent, and for the "cruel romance" of the urban provincial outskirts. This hour these girls are respectable ladies of 35-40 years old, and their daughters are listening to my lectures. And for my students it is already difficult to imagine a time in the history of Russia when there were no folk songs.

sang.

And in the companies they began to sing "White Guard". And not only. to her. I remember how the expedition spontaneously sang "God Save the Tsar." It was no longer boys and girls who sang, but strong, bearded men who had crossed more than one field. First they sang uh-: thinking, throwing up their hands, showing with their whole appearance: "What is this on; found us?! And the second time they sang seriously, oh eNNO. looking into each other's eyes. Do not sing Soviet songs, do not sing .. Neither Soviet, nor even more so - revolutionary. And in the 1980s, young people no longer knew them. |

The fashion for Russian songs coincided with the fashion for strong families, for a sober life, for knowledge of history, for pedigrees. At the end!

304 |

In the 1970s, it became prestigious to know who the great-grandfather was - what class, where he lived, what he did. What did my great-great-grandmother look like, what kind of food did she cook, how did she raise her children.

At the same time, in the late 1970s, the first films appeared in which white officers were presented not as scoundrels and sadists, not fools and not ... these same as them ... oh yes! Mi exploiter! The heroes of the incredibly "soviet", semi-official to the point of idiocy "His Excellency's Adjutant" nevertheless appear not as dead men and stranglers of people's freedom, but as people of conscience, duty and honor. Of course, they are "historically wrong" and "belong to the exploiting classes of society", sadists and moral freaks work in the counterintelligence of the white army ... And in those years a film with a different interpretation of the topic could not come out!

But both His Excellency himself and his officers are shown as people of great culture, worthy and large personalities. Compared to whites, reds just don't look presentable at all. And the whites make a strong impression, and the inevitability of their "historical" (and physical) death makes the heart ache painfully.

Or here is another creation of Soviet cinema, in which the Reds plant a door through which the "class enemy" is fired to the last bullet. Remaining in the Crimea

the driven boy fires the last bullet, of course, into himself, looking at the amulet given by his beloved girl. And when the "victors" burst through the layers of powder smoke into the blood-stained corridor in which the corpse of the vanquished sits (and an amulet in the palm of his hand) ... am I the only one who had some questions?

Well, okay, I come from a family that remembers a lot. In all the years of filthy power in my family there was not a single communist - which, to tell the truth, I am proud of.

But here are young people, as they say, "from workers" - in 1980 they specially came to the place where the soldiers and officers of the army of A.P. Denikin. The commemorative cross with the inscription: "Free Russian people lie here," of course, was removed a long time ago, as ideologically wrong and spoiling the picture of a truly Soviet south. But the earth sank over a huge ditch and excellently marked the place. And the children "from the workers" wanted to conceive a son over the ashes of the Russian warriors NOV.

How do you know that there will be a son? - all I could find was to ask.

— We know! the guys laughed. By the way, they really have a SON.

But in 1985 I was in the city of Ussuriysk ... There, probably, to this day there is a monument that should elevate

305

hearts of Soviet patriots and show cruelty and baseness: whites. This is a steam locomotive, in the furnace of which in 1920 the Cossacks burned a certain Lazo alive.

, "In this locomotive, OURS burned Lazo," the guy who showed me the city told me so. With a clear pressure on this, OUR. He wanted to join the whites, consider the whites "ours" at any cost - even at the cost of initiating outright atrocities. By the way, I talked with this young man in detail, and his biography was revealed in many details: his father is a hereditary worker, a foreman at a factory; mother is an orphanage, now she is an instructor in the district committee. In general, this boy did not come from the family of a white officer. It's not about blood relationship, it's not about genetics.

Apparently, the point is that it was in the middle, in the second half of the 1970s, that a very powerful upheaval took place in the mass public consciousness. It began to dawn on people that their ancestors in the third or fourth generation had been deceived very big. Believing insane propaganda, taking seriously the nonsense of the sect of red-footed Satanists, the recent ancestors of today's Russians began to "turn the imperialist war into a civil war", "expropriate the expropriators", "build a bright future", etc., etc. P.

It became obvious: while engaging in all this harmful and dangerous nonsense, the ancestors committed an innumerable number of different and, as a rule, serious crimes. It's embarrassing to admit it, I don't want to think about it, but come on...

But the grandchildren began to remember. And the more insanity the system fell into, the more it was forced to allow - the more it was remembered by the "human factor in building socialism." Moreover, all illusions regarding the "construction" just in time for the 1970s were firmly, forever dispelled. Ruznik Nikita Kuku still promised communism by 1980... But did he believe in it himself? And did anyone believe him? Especially the year in 1976-1978? Feeling at a dead end, the grandchildren remembered everything

more active.

And not only remembered. No matter how hard the Bolsheviks tried to stop the development of the country, it turned out poorly for them, partially. And the further - the worse. In the end, the custom of eating from a separate plate and sitting on a separate chair successively went from the royal palaces through the mansions of the nobility of the hundred-personal, rich, provincial, poor ... and only after that - to the dwellings of commoners. Democracy, self-respect, respect for the individual are very elite, very aristocratic values, gentlemen! |

At the beginning of the century, the aristocratic values of democracy were not understood by everyone, and the White Cause turned out to be ruined on the radar.

306

reach the enemy of the human race. At the end of the same century, the grandchildren of the creators of ugliness claimed these values. The grandchildren wanted development. They wanted a dynamic "society of equals". To be no worse than in Europe. So that you can be proud not only of how huge the Motherland is and how many air-to-ground missiles it has. So that there are no lackeys and huts. So that no one dares to command which programs to listen to with which ear, which books to read, which half of the brain to think ... And the grandchildren saw with horror that already at the beginning of the century "happiness was so possible, so close." That the cause of the unfulfilled was the "victory" of the Red Banner grandfathers and great-grandfathers glorified in Soviet mythology. And they sang the songs of the army, which their grandfathers "defeated" three generations ago. The songs of the army, which they realized with their own.

Yes, these songs were 90% pastiche, and not the best. Yes, the ancestors of 90% of those who sang were either in the Red Army, or simply sat out, not taking part in the confusion.

But it turns out that people did not want to have such ancestors, right? The fashion was not only for songs. The highest foppishness, the very, very highest chic, was to be a descendant of a white officer, a White Guard, a "white bandit". Even if it was a pure lie, it doesn't matter: after all, a person, it turns out, wanted to have just such a story.

The Sabbath continued in the country. The pioneers were led in formation to the Eternal Flame and taught them to "continue the work of the great Lenin",



Propaganda literature was published in millions of copies, red rags, retouched portraits-icons of Lenin and Brezhnev and other dirty tricks dangled in the rooms. But more and more people wanted nothing to do with all this.

And to have more and more red ancestors. people didn't want to. To be called a descendant of a red commander, commissar, soldier of the Red Army, Chekist, Enkavedeshnika... Even if there was such an ancestor, already in the 1970s they concealed him much more carefully than a thief or a prostitute who had crept into relatives. Have a great-grandfather - red? No, it's a disgrace to the family! Since it's impossible to hide in any way, let great-grandfather be a forcibly mobilized or naive village peasant who, in his darkness, did not immediately run away ...

Only two cultural figures admitted that they had red ancestors. One is A. Nevzorov, a man with an obvious psychopathic clinic. The second is M. Weller, who by no means can be blamed for being Russian. In this shameful fact, the grandson of the "fighter of the 6th squadron of the 72nd Red Cavalry Regiment" was not noticed [206, p. 6].

The idea that in fact it was not the Red, but the White Army that won the Civil War, came to my mind.

307

woo for a long time. A Red victory is a dead end, a Pyrrhic victory. And the White movement is like a grain from the parable of the Savior, a grain that must perish when it falls into the ground. Which, only when it dies, will germinate and bear fruit. People live longer than wheat. Three generations have passed - and the sacrifice of the White Army has borne fruit.

I remember that one student audience expressed strong distrust in me ... And then for the first time I proposed one experiment ... There were 30 people gathered here, I said. By all appearances, there must be quite a lot of descendants of Red Army soldiers, Chekists, Enkavedeshniki, Red partisans and other categories of "winners" here. Well, raise your hands, descendants of those who "won" the Civil War, show yourself, show off. Three hands went up. Only three. Three hands of the descendants of the soldiers of the Red Army.

"Now raise your hands, those who are descended from the vanquished. There should be very few of them among us - after all, everyone who was not killed immediately went under the knife during the "repressions", and together with their families. Well, raise your hands! And 11 people raised their hands. And I raised my twelfth hand.

Well, who won the Civil War?! Congratulations, sir! Ours in the city! White army in the city!

The students had fun

- Convinced!

But after all, the truth convinced, including himself. It turned out very clearly. |

Since then, I have repeated the experiment several times, conducted it in 15 classrooms with up to 400 people present. The ratio of the descendants of whites and reds was different: when there were five times more whites, sometimes only twice. The total number of whites reached 297 people, and reds - 82. True, 52 people turned out to be descendants of both whites and reds.

But surely many descendants of the Reds did not raise their hands. This is a disgrace to the family. They hide it. Not all descendants of whites know about this page of family history. Many families were so afraid of publicity that the moment came - and a generation came that no longer knew the roots. But from the point of view of history and culture, everything is correct. The grain has sprouted, and there are more whites in Russia than reds. And the number is growing exponentially.

Of course, they are all in the past, in history. And Admiral Kolchak, and Frunze, and Kaledin, and Dukhonin, and Lenin and Trotsky. Not perishable, inviolable. Don't change anything. Don't interfere. And the feat of the Ice Campaign, too - for centuries. It takes place forever. In the same place and in the same way as the cross of St. Vladimir Equal to the Apostles eternally raises over Kiev. As Bagration, wounded by a cannonball, jumps up in his stirrups.

308.

But the story continues. Perfect both a century and two centuries ago has a continuation in "today". The question is what exactly we want and are ready to take into "today" from "yesterday" and "the day before yesterday". And sometimes I just visually see how the White Army enters our cities. Silently typing a step on the paving stones, the whites pass through modern Russia. White, not red. And just as invisibly, silently, the Reds flee from the cities. Sometimes I even feel sorry for them - miserable, not needed by anyone, even their own descendants.

And the turning point happened a long time ago, by the turn of the 1980s. It is no coincidence that it was in 1979 that the first secretary of the Sverdlovsk regional committee, Boris Yeltsin, received an order to blow up the house of the merchant Ipatiev: the place of death of the royal family became a place of pilgrimage for thousands and thousands of people.

Being a monarchist has become as prestigious as having icons in a red corner and coming from normal people, and not from "builders of a bright future."

Then the spiritual return began. Awareness of oneself, if Soviet, then still Russian. The "perestroika" has come - and as if the forces of the underworld suddenly splashed out on the surface of the earth! But the schizophrenic squeal about the fact that "patriotism is the last refuge of the bastard" and that Russia is a country of fools, caused mostly some kind of squeamish bewilderment.

Those who were called Russians are not identical with those imperial Russians of old Russia. It is, in fact, a different ethnic group. However

However, this Russian people increasingly recognized itself as the successor of the Russian "pre-revolutionary" people, the heir to "pre-revolutionary" Russia.

## "NEW INTELLIGENCE" AND THE JEWS

In the 1960s and 1980s, tens of millions of boys and girls "splashed out" from villages and small towns. Some returned there as specialists, some remained in the rapidly growing regional and regional centers, and even moved to the capitals. Thickness moved, people similar to each other and spiritually supporting each other.

Village writers came out of this layer - Belov, Astafyev, Rasputin, Abramov. Their books are largely designed for this layer - for people who already read fiction, but still retained an interest in village life.

Among these people, many, very many quite quickly acquired ... let's be careful - a somewhat negative attitude towards the Jews. There are several reasons for this, in my opinion.

1. In all universities, academies of sciences, editorial offices and institutions, people from the villages found ... I think, if the reader does not even

309

convinced by his own experience, he easily guessed who they found there.

The favorite tale of "our pluralists" is that the village peasants do not like them out of lack of culture and because they are unable to compete with the Jews. Reality does not so caress the minds of these people, because there was at least one more, not so honorable reason ...

People who have gnawed their place under a different, more gentle sun with their teeth can be accused of many sins. And they are not very cultured, and evil, and greedy, and careerists, and whatever. But what is good about people from the people and about recent people from the people is the absence of psychological blindness. They saw what they saw.

These people were well aware that these ... sitting wherever possible, are not at all smarter and not better than the village grandfather Yegor and grandmother Darya. They are not even much more learned than these grandparents, because Abram Samuilovich from the Department of Culture knows something only in the narrowest range. He is a primitive crammer, this Abram Samuilovich, a completely vulgar and stupid type. He does not know languages, cultural problems are incomprehensible and uninteresting to him, he hates talented people and sits in his chair precisely because no one more worthy was found twenty years ago.

But Abram Samuilovich was lucky in life; he is so

will live in a big city, go to work in a white shirt and tie, complacently get drunk on cognac at presentations, take students to the workshops of artists dependent on him, and will retire on a personal basis.

Grandfather Yegor was less fortunate in life than Abram Samuilovich from the Department of Culture. If he had had other opportunities fifty years ago, with his sharp mind, he would have long ago pushed Abram Samuilovich out of his studies. From grandfather Yegor it would certainly be better for culture, and for grandfather Yegor, and even for Abram Samuilovich - working on a farm would greatly help him lose weight, which he has been dreaming of for ten years, and find out how millions of human beings really live which he had already begun to forget.

`But grandfather Yegor was not lucky, and he will continue to throw manure on the farm with pitchforks until he is completely decrepit and dies. Is it fair?

The "new intelligentsia" found that the status quo was profoundly unjust. That the Jews have some kind of incomprehensible, but also undoubted relation to this injustice.

2. And the second reason. .. Today it is difficult to even imagine what an impenetrable fog lay under Soviet rule over

310

many periods of Russian history, how wildly historical knowledge was falsified.

Well, for example, how did it happen that there are so many Jews in science? Including in Siberia, and in the north of Russia? A person raises literature in his specialty, which was published in the 1920-1930s (for which, by the way, you need official permission to work in a special depository, and getting it is not so easy) ... And he is convinced that before there were even more Jews in his specialty ! Why is that? Why was there so much in the first decades after the revolution, and then it became less and less?

A person begins to ask questions - and quickly becomes convinced that almost no one knows anything. The most convincing version consists in the grandiose information that "Jews are smart people," but if you think about it, it turns out that the villagers are not at all stupider, they are "for some reason" less fortunate.

Another version is that they are indigenous to the city, so to speak, "started earlier." But why earlier, in the 1920s and 1930s, were there so many Jewish bosses, Jewish intellectuals, and then suddenly there were none? If smart and urban, they would sit like that ...

Some hideous secret lies at the basis of the Soviet state itself, and this secret attracts in itself.

On the one hand, the majority of older relatives and teachers of this post-war period had a good attitude towards the Soviet authorities.

th generation. Even people who were personally hurt by the Soviet government—for example, the exiled “kulaks” and their recent descendants—found plenty of reasons why the Soviet government needed to be loved.

Well, not everyone has relatives and family acquaintances, like the author... The majority of the sub-Soviet people did not have the opportunity to hear the voices of the people of the “white herd of gorillas”. There is little propaganda, and you still won’t learn anything except what your superiors told you to.

On the other hand, anyone who was interested could easily find absolutely monstrous facts. Including not only in the archives, but in the stories of the elders - after all, even in 1970, witnesses of collectivization, the Civil War, the CII revolution were still alive ...

Even if a person gets the qualification of an engineer at a large plant in Krasnoyarsk or Irkutsk, and he will be interested in history on holidays and vacations, and mainly by asking grandmothers and grandfathers. After all, even then he will learn a lot of interesting things about the country ...

According to V.A. Soloukhin, “a chill in relation to the Kevreys” began when people began to learn about their role in the revolution and the Civil War. My observations are made on a different material - Siberian. But fundamentally they show the same thing.

311

#### THE WORD OF A MARTIAN

The author describes a natural process, which he calls “the regrowth of the Russian head.” He describes it with such frank pleasure that one is left wondering: could something else have happened? Of course it couldn't.

If someone did not expect this or did not understand what was happening, there can be only one reason for this: the sincere belief of Soviet people in miracles, the habit of personifying all natural phenomena, seeing people clash behind them. Was there a revolution in the Russian Empire? This was done by Lenin and Trotsky, and in general this is a Jewish conspiracy. Is there a struggle between the supporters of an immediate world revolution and the transformation of the USSR into a military camp for the conquest of the world? It was Trotsky and Stalin who collided. Communists exterminate the remnants of the intelligentsia? And it's all about denunciations. If they hadn't peed on each other, they wouldn't have sent anyone to the camps.

And, as always, no one wants to understand anyone. No one even tries to take the side of the “other” and begin to agree on how to solve common problems. Everything happens silently, unconsciously, thoughtlessly. Or called the most fantastic names.

And earthlings still want problems to be solved and to feel good!

### Chapter 3

#### Jews in the Russian USSR

It's not that you're a Pole:

Kosciuszko Lyakh, Mitskevich Lyakh!

Perhaps, be yourself a Tatar /—

And here I see no shame;

Be a Jew - and it does not matter;

The trouble is that you are Vidok Figlyarin.  
A.S. Pushkin

#### VICTIMS OF POLICY

##### Jewish policy in the USSR in recent years

Stalin and after Stalin remained the same uncertain; as in tsarist times... Even more uncertain.

In 1948 he came to the USSR, to his native city of Kyiv,

Israeli Ambassador - Golda Meir. There are Jews who meet

312

they look forward to it tenderly and enthusiastically, and they themselves ask to go to Israel. At first, the authorities released about two hundred people - probably out of confusion, bewilderment; but they caught on quickly and began to tighten the nuts.

After 1953, they tried not to let Jews into leadership positions. Those who were there did their best, but they tried not to let new ones in. At the end of the 1960s, they began to release those wishing to go to Israel again ... And in 1971 they finally stopped letting them in.

And they pressed, squeezed in the sense that they were not allowed to either take a prestigious job, or study, they "closed" metropolitan institutes and ministries to Jews. There have been ebb and flow in this occupation of those in power, but on the whole the trend is clear: opportunities for Jews have been reduced, the government has given Jews an ever smaller place, not only in the apparatus of government, but also in all areas of life, except for the most unprestigious and little promising: those where no one especially went.

Do you want to graduate from a pedagogical institute and become a rural teacher? Please! But if you want to graduate from a provincial pedagogical institute, stay at the department and be a scientist... Hm... This is no longer possible at any pedagogical institute and not under all circumstances. And if you want to immediately enter Moscow State University, even Rostov or Voronezh University... Well, not with the surname Khaimovich to go there?!

Each of the "peoples of the USSR" can safely be called a "victim of politics." But there are even more Jews than others.

That is, the policy of the USSR authorities towards the Jews since 1953 has been a policy of containment. And besides, this policy was very, very inconsistent... Just as inconsistent as the policy of the Russian Empire.

One time; during the Khrushchev "thaw", they began to let them out of the country quite freely, they were allowed to emigrate. Then, starting from 1971-1972, they finally stopped producing. Since many wanted to leave, but they were not allowed to leave, such concepts as "refusenik" and "sit in

kaze".

What it is? And here: a person submits documents for exit, declares that he wants to leave the USSR. And they refuse him - that's the "refusenik". Since he is such a bastard, he did not want to live in our Soviet homeland, a person is literally deprived of everything, and first of all, work. What made the former director of the Hermitage B.B. Piotrovsky, it is his attitude towards the "refuseniks": they worked for him and received a salary, even when the "competent authorities" hinted very transparently that it was time to start persecuting them. But in most institutions other customs prevailed, usually

313

FROM BEPRAA LI

\ CITIZENS \ y pm 'e

SER.

WHY=

A rally of "refuseniks" against restrictions on leaving the USSR. 1980s

but the "refusenik" was fired, he had nothing to live on, and they did not let him out.

Begging, sitting on suitcases for a year or two, living off handouts from friends and acquaintances on both sides of the border - this is what is called "sitting in denial."

Since, in the end, "refuseniks" were almost always released, unless they were connected with state secrets, this "refusal" can be understood in only one way - "refusal" was a way to punish someone who wants to leave, to create maximum difficulties, and, moreover, to set an example of how badly it is for the emigrants.

See how naked and poor he is, How  
everyone despise him.

As a result, many people were filled with sympathy for the Jews - for the persecuted tribe.

## DOOMED TO ASSIMILATION

Immediately after the war, it became obvious: in the USSR, "religion can no longer cement the national consciousness of the Jews. Jewish national consciousness can

314

only in the lively atmosphere of the developing Soviet national culture and - not or - in the atmosphere of free ties with the Jews in Israel. If this turns out to be unfeasible and the current situation persists for some long historical period, Soviet Jewry, as a nationality, will face the danger of death" [174, p. 423].

However, as early as the 1920s, attentive people wrote that "the entire young generation of Russian Jewry is spiritually dying out, all the foundations of the national Jewish culture have been trampled into the mud. And let's be truthful: all this destructive work was done not by Kalinin, Lenin and Rykov, but by various Svrean communists, from the notorious Yevseksiya. ... With the destruction of Judaism as a religion and national tradition, Jewry will disappear without a trace, just as the Jewry of Alexandria disappeared and remained in Spain after the decree of 1422. Bolshevik Marranism is no less tragic than Catholic Marranism" [123, p. 214].

Let's be honest, that's exactly what happened. Moreover, in their status, Soviet Jews most of all resembled American Jews: American Jews "according to the average educational level and average income occupy, as an ethnic community, the highest place in the country" [207, p. 92].

In the 1960s, 98% of the Jews of the Soviet Union were city dwellers; in 1970, 56% of the Jews were specialists in various fields of the national economy. 0.9% of the population of the Soviet Union, Jews made up 1.9% of students, 6.1% of scientists, 8.8% of scientists and 14% of doctors of science. And in Moscow, Jews accounted for 14.6% of all scientists and 17.6% of all doctors



sciences in the city.

"After the catastrophe that destroyed the main part of Eastern European Ashkenazi Jewry, the new Russian-speaking Jewish ethnic community gradually became the predominant, and then the only one" [208, p. 50]. According to the 1989 census, out of 537,000 Jews in the Russian Federation, 47,000 considered Yiddish native, but only 19,500 could speak it [162, p. 75].

Avoid assimilation? Move to Israel? But in Israel, the Jews "in some way also disappear, being transformed into a new people" [162, p. 88]. Dai did not rush to Israel Soviet Jews. During emigration in 1987-1988, only 25% of Soviet Jews left for Israel, and 71% went to the USA, 4% went to other countries (mainly to Germany). After all, "according to US sociologists and

Canadians", these emigrants "were guided mainly by non-Zionist motives ... and even more so not by their attitude towards Judaism" [208, p. 92-93].

315

Became something of a classic

Here is an anecdote about how an official of the US immigration department congratulated an elderly Soviet Jew:

"Congratulations, you are now a free man and can go to the synagogue without restrictions.

And I look at him as if he were vomiting: why do I need your synagogue ?!

According to Furman, this testifies that "as a specific culture, as a special people, the Jews are a vanishingly small quantity, they are the shadow of a culture that once existed" [162, p. 86].

That assimilation has already gone very far, that

A.A. Ginzburg, who lived, as it were, two completely different lives: "prosperous

soviet lackey" (in his own words, the least steps of assimilation) and a dissident, a radio employee — "Svoboda", Alexander Galich will lead to the disappearance of the Jewish

ev is a fact.

The new intelligentsia dissolves in itself, sometimes displacing the Jews, who found themselves in the role of special people after the "disappearance" of the Russian intelligentsia - part of the severed Russian head. At the same time, cultural assimilation is taking place. The first generation that escaped from the Pale of Settlement still keeps the memory of the cheder, the need to pull off the hat when a policeman appears, and about five tailors for one ordered suit. This generation still appreciates what it has and still remembers its roots. The second generation was told about everything by living witnesses, fathers and mothers. It is still at a crossroads, in motion. And for the third generation, life in the shtetl turns either into a kind of ghost, or into a fairy tale: partly scary, partly funny. And that's all: Even without physical assimilation, the third generation will become part of the Russian intelligentsia, already feeling a little like a Jew YMI. -

And how can there be no physical assimilation? After all, the sons and daughters of the first generation of Soviet Jews are no longer vile two-legged goy creatures, but the most ordinary Soviet people. The biggest obstacle to mixed marriages, religion, has disappeared. And almost all the Jews I know are mixed to some extent. -

316

You can assimilate and not only in Russia. For example, in Ukraine it is not easy to do this, because too much pushes the Jew and the Ukrainian away from each other. And in Belarus? And in Kazakhstan? I have seen with my own eyes a Jewish-Russian-Kazakh-German family: each of the grandfathers had a different ethnic origin.  
|

And in other republics? I had occasion to talk with the daughter-in-law and grandchildren of M.Yu. Lotman living in Tartu, Estonia. They spoke Russian with a strong Estonian accent... And in general, Lotman's sons are married to Estonians.

Yes, yes, these are all "wrong" Jews ... It is said: "And do not enter into kinship with them: do not marry your daughter to his son, and do not take his daughter to your son" (Deut. UP. 5 ) [152, p. 219].

In "Lechaim" I happened to read articles where it was directly stated: in no case should you build mixed marriages!! Shocking the reader with a stunning discovery that "the more pronounced a man's typical Jewish features (and which of them, may I ask, are typical? - .4.B.), the more attractive he is to a Russian woman. And the Svreys, as a rule, were most attractive to women with a pronounced "village" appearance: upturned nose, blond hair, wide cheekbones, rude, common people's manners and gimmicks. Physiology!" [209, 6:25].

But you can't "build such a great and sacred building"

as a FAMILY, primarily on a carnal, sexual basis? Isn't everyone, having lived several years in marriage, convinced that the place of ardent passion is occupied by completely different feelings and relationships? .. Among my brothers, nephews, friends I see mixed marriages, and not one - not one! - in old age does not look like a heavenly union" [209, p. 25].

And even the flow of letters that came to the editors of Lechaim regarding his previous article "Abrasha and Dasha" does not convince the author: he "touched a sore spot. And there's nothing to argue about."

There really is nothing to argue about - racism is racism, no matter how beautiful words mask it. Surprisingly, the author is not ashamed even to admit that Jewish boys married Russian girls, only "spitting on the furious opposition of their own parents". For me, for him, a sinful thing, I was ashamed that such a son of a bitch was walking on the land of Russia, as if he had just come running from a showdown in 532 BC. - the very one on which the Jews were forbidden to send foreign wives home. Moreover, he writes his nasty things in Russian (which he considers foreign).

I'll tell you, uncle, in short: if you are already a Jewish Nazi, then go to your Israel and bark there whatever you want, in Hebrew, I see?! And Pushkin's language is not trash, such a bastard. He is not for that

317

kih, like you, fascist moron. Got it?  
It is a pity that the Jews  
themselves do not kick such trash to  
the nearest border, that would be  
the best thing.

It's still a shame that this can  
be printed in XX] one hundred  
anniversaries.

Fortunately (primarily for  
themselves), most Soviet Jews

The Jews were not guided by the  
morality of Deuteronomy, and  
the number of people of "mixed  
blood" in the Russian Federation  
today is several times greater than  
Pani Ruta Prager, author of the book

natural; Jews make up quite a  
significant percentage of it. Meeting approximately in the same gatherings, revolving  
in a circle with a limited number of possible husbands and wives, Jews and  
Russians, as well as their mixtures, formed many different options, which are  
called

it's difficult.

Indeed, how to determine the ethnic origin of a person if three of his grandfathers and grandmothers were Jews, and one grandfather was Russian? Or vice versa? And if a person marries who has three grandparents who were Jews, with someone who has three out of eight great-grandfathers who were Russians, and the rest are Jews, who will their children be? And to what extent?

At one time, Americans, the biggest democrats and fighters against racism in other countries, developed the most detailed gradation of "who is xy" in interracial marriages. Fortunately, there is less of this kind of racial concern in Russia, and in the Russian language there is nothing like all these "mestizos" and "quaternaries".

The number of these "descendants of Ashkenazim" is variously defined: from ten to twenty-five million people. All this is not the result of a serious study of the issue, but what is sometimes called "peer review". That is, pointing your finger to the sky. If someone wants to take part in the calculations, please do so, but for me the number of "descendants of the Jews" is somehow not very interesting.

318

What is the degree of assimilation

At least such cases speak clearly enough about the level of Russian Jews, and even more so their descendants.

Alexander Ginzburg, alias Galich, became a dissident when confronted with state anti-Semitism. Before that, he had been lucky and not particularly picky about his means with a Soviet writer. But how

suddenly it turned out that his native Soviet state did not give him the first places, he entered into a fight with him and became angry to the point that he emigrated. But what is characteristic is that he did not leave for Israel,

Deeply national Russian bard Vladimir Vysotsky (Jew by father) with

Marina Vladi (great-granddaughter of Solomon in Paris, became Polyakov's not Zionis). What is characteristic is that, as a member of the NTS, they even met as Russian people. directly stated that with the Jewish

An example of a successfully completed

assimilation kim revival nothing

It has nothing in common with [210, p. 48]. Vasily  
Aksenov, a Jew by mother (even conversion is not accepted

necessary! Already a Jew!), wrote an absolutely stunning "Island of Crimea", which, in fact,  
brought him international fame [211]. |

Among Aksyonov's books is The Tale of Electricity, a book about Lenin written in the spirit of  
the Soviet Leniniana. In some respects, he is quite a Soviet person. But...

Like flesh from flesh, I state: our ancestors, the White Guards, "temporary evacuees", Aksyonov  
described perfectly, and described "from the inside." In order to describe them in this way, one must  
be born from this people, one must feel the layers of its history, pass them through one's  
consciousness.

Exactly the same path, judging by many signs, went through many Polish and Czech  
Ashkenazi Jews. Modern researchers are sometimes interested in: "Who do they feel? Jews or  
Poles?" And they come to the conclusion that "the older generation, which even before the war  
knew the traditional way of life, definitely felt like Jews..." [212, p. 7].

Before these Jews, as well as before the Russians, there were "three before Roga:  
assimilation, departure to Palestine and 'equality and justice'" [212, p. 27-34].

319

The Jews who now live in Poland after World War II are Jews who have chosen the path  
of assimilation. But the majority of even these Jews have experienced the temptation of what  
Mrs. Ruta, not without irony, calls the path of "equality and justice."

vosti".

Jan Kott, forced to emigrate, in emigration called himself not a Jewish, but a Polish emigrant,  
and in the eyes of the Americans he was also a Polish public figure [213, p. 7]. |

Similarly, in Europe, the descendants of Russian Jews are defined quite unambiguously as  
Russians (and Polish ones as Poles, respectively). Marina Vlady is a descendant of Samuil  
Polyakov, for the French - a descendant of Russian emigrants. She and the half-Jew V.  
Vysotsky meet precisely as Russian people.

In the book of M. Vlady you will find a lot of very interesting data

There is nothing to compare French and Russians... But you will not find anything to compare Russians and Jews, and V. Vysotsky's father (an ethnic Jew) for Marina Vladi is also Russian [214].

## RELICT OF THE ANCIENT EAST

But let me not completely agree with Dmitry Efimovich: in my opinion, he still hastened to bury the former Ashkenazi, and now Soviet Jewry. Because, according to Mr. Furman himself, it is worth starting the study. psychology and culture of urban, Russian-speaking, completely assimilated Jews, and reveals "a discrepancy between very small differences between the real content of the culture of Jews and the culture of the ethnic majority, and significantly. big differences in psychology and value orientations. yakh" [162, p. 73].

Jews in the Soviet Union, even entering the Russian people as its sub-ethnos, having become part of the Soviet Russian-Jewish intelligentsia, carried a special psychotype and original "culture. Moreover, they are often carried by people of mixed blood, whom those who wish can call Mestizos and Quaternaries. That now it is not a people, but rather an ethnographic group of the Russian people is another question, the psychotype is still the same.

The Jews are not the only people in which something archaic, ancient suddenly and not quite predictably erupts: I won't argue if they show me that this ancient sometimes spills out of the Russians, but among the peoples of the empire I can name several ethnic groups, and Jews will be among them. |

320 10\*

A relic of the Jewish civilization, a relic of the Ancient East, from time to time they showed something that clearly showed that we are not identical. The Russian intelligentsia of Russian and Jewish origin see things differently.

What did "we" always notice in "them"?

## PROPERTY QUESTION

Many Jews have tried to help me become rich: at different times and for different reasons. I treated this with humor, and the interlocutors sooner or later began to resent the frivolity of such behavior. For them it was quite obvious: a good man, an intelligent man must be rich! The personal qualities of a person were somehow strangely associated with wealth, and the Jews were even angry when I refused to understand this connection. The better they treated me and the higher they rated me, the more they wanted to help me get rich: then

by getting into the chair of the history of the CPSU, then by speculating with icons. s

Attributing these opinions and actions to traditional Jewish greed was not the slightest possibility: these people were neither stingy nor greedy. But they attached to the material some special meaning, not at all the same as "we" gave it. It remained to be assumed that some national traits are at play here, which cannot be invented or described.

Which ones, it was not clear until I got the book of P.S. Weinberg, "Man in the Ancient Front East" [215]. You can talk a lot about this wonderful book, from the sword only one thing, the most important for the topic. From the point of view of the people of the Ancient East, property is a visible, material sign of the benevolence of the gods. If you are loved and respected by the gods, you must be rich. Grace appears here in a very simple, extremely mundane expression; this grace can even be counted, and one can compare who has how much grace. |

Such grace can be shared, and if you give something or arrange for a person to earn money, then you give not just material means. As if you accept something, you also accept a fraction of the grace of this person.

Understanding this, even if it changed my attitude towards Jewish friends, only for the better: it turns out that they cared not only about my well-being, for them something much more was hidden behind such care.

|| The Jews Who Were Not, Vol. 2321

## IRRATIONAL LORD FOR RATIONAL

It is impossible to say that the Jews are less affected by myths than representatives of other peoples. At the very least, they create and spread various kinds of myths no less willingly than the Russians. The composition of these typical myths is different, but this is a separate issue.

Jews are very inclined to give logical explanations for everything in the world, including mythology. That is, myths arise on the basis of the purest water of collective emotions, but "... Jews especially, in my feeling of this people, need irrefutable logical arguments to consolidate emotions: otherwise the result of the same propaganda will be shaky and temporary" [3, With. 40-41].

It is important for a Jew not to feel that a church or palace is beautiful, but to prove or explain that they are perfect and beautiful. It is important for him to check harmony with algebra, to make sure that there are logical arguments behind his feelings and emotions, that his spiritual movements are not some kind of sentiment at all, but

quite even propositions substantiated by logic and confirmed by all the data of science.

All strengths of character are a continuation of weaknesses, and vice versa. Jews like to bring a theoretical basis to things that are generally meaningless to comprehend logically. For example, under the tendency to listen to the surf or the love of baked buns. Existence is not enough for him - so to speak, listening and eating ... No, he needs to prove to the whole world that baked buns are healthier than fried ones, that the sound of the surf harmonizes his inner world.

And on the other hand, the Jews often climbed and climbed with logic into such areas of life where it simply does not occur to us to climb into our heads ... What a pity! The most interesting discussions about how music affects a person, I heard from one Moscow Jew, an employee of Dmitry Hvorostovsky, and from one teacher of the Krasnoyarsk Institute of Arts. The musicians I knew were no less highly qualified, but it was absolutely unimportant for them to analyze the shape of the violin and connect it with the nature of the sound scale, it was unimportant to make no less interesting research in various fields: their profession. The results were sometimes quite amazing. |

Even if the rational approach decisively fails, few Jews will refuse to apply logic. The Jew is irrationally attracted by the rational, and nothing can be done about it.

lat.

322 11-2

SEX

A person who was brought up in an environment of Christians or recent descendants of Christians does not seek to advertise his premarital and extramarital acquaintances. If he does not hide them (sometimes it is completely meaningless), then, of course, he will not consider adventures as his advantage, much less as a sign of being chosen.

Even boasting to drinking buddies in the most vulgar company, a man of the Christian world does not consider himself more significant if he has had thirty women in his life, and not ten, if his penis is three centimeters longer or he can make frictional movements longer, not ending with ejaculation.

Even if a Christian tries to build a hierarchy on the length of the penis, the number of mistresses, or the duration of sexual intercourse, he will not find understanding among the people of his world. For Christians, sex is something devoid of any holiness, anything high or truly meaningful. The kid can still build his monkey hierarchy on the "advantages" of the sexual plan. But an adult, in whose life the role of sex is more traditional for an adult, is more likely to be



ridiculed. He made the main thing that should be purely secondary.

Once it was different. Judging by swearing - the remnants of the ancient sacred language, by many village customs of antiquity, by the reconstructions of archaeologists and linguists, the ancestors did not at all consider sex to be something that should be hidden, and that was taken out of the number of prestigious and significant aspects of life. But it was so for a long time and not true, Christianity has changed mores to the complete opposite.

For Jews, this is not entirely true ... But for many, it is not so at all. If a Jew proudly announces that he is still a fine fellow at his sixty years of age, he has three mistresses, and yesterday the sexual intercourse lasted half an hour, the Christian's jaw drops. For him, such a conversation is associated only with the chatter of gray-faced scumbags, "thinking for three", or, at best, with the speeches of drunk auto mechanics. In his frame of mind, a minimally intelligent person simply cannot speak like that. For a Christian, this is wild, and his friend or business partner begins to look somehow strange. He is also a man of his circle, a person, no doubt, worthy, and at the same time ...

But the fact of the matter is that Jews... at least some Jews, have a different attitude towards life. And not only is the language too much melting, so often in the view of a Jew he is better, important

11.323

her and more significant interlocutor precisely because "he can do better."

Thoughts of this kind are never expressed; even among the Jews, they are present not in the form of religious dogma, but rather in the form of an obscure popular feeling.

The Jew does not even consider himself more significant, but he does not clearly feel what. But if the Jew is intelligent enough to discuss his conditions, and if one can speak with him frankly enough, everything that is written here receives unexpected confirmation.

Take, for example, the fairly well-known book by E. Sevela "Men's Conversation in a Russian Bathhouse" [216]. This whole book, 280 pages of printed text, created in 1978-1980, is a collection

sexual jokes. Horse owl sex. There are funny stories, there are disgusting ones, there are simply boring ups and downs... Different.

I am sure that no ethnic Russian could ever write such a book. That is, of course, there is Eddie Limonov in Russia ("it's him, Eddie!"), there are extremely disgusting descriptions of him; there are also anonymous authors of Masha's Tummy (about sex in kindergarten). But no serious writer of this generation would write about sex like that. Those who are much younger, who fit Sevele as sons or grandchildren ... maybe.

Not because we reproduce by budding. But because there is... well, awkwardness, if you will. Some habit of restraint, to the fact that "they don't talk about it out loud." An ethnic Russian simply would not think of a whole book dedicated to "male" stories in a Russian bathhouse... in a sense, a serious book that claims to be at least somewhat serious.

sensible attitude.

And the book of Sevela claims; it contains a whole encyclopedia of dissidence. And an analysis of the Soviet system, and morality ... A story about how Khrushchev-era vigilantes grabbed women in the Ukraine Hotel, and not a single man dared

324 11-4

E.Sevela

intercede out of fear of ruining his track record - he will have a drive to the police! As soon as one, and that Negro, beat off his girlfriend and took him away. How tipsy leaders frolicked, "checking the moral norms" of those seconded at a party seminar ...

And it turns out that "Men's Conversation in a Russian Bathhouse" combines genres that are very rigidly separated for ethnic Russians. |

## MATRIARCHY

A Russian girl marries and begins to obey her husband. This "obedience" can be complete bullshit, camouflage of the purest water: in fact, she is smarter and more active than her husband, she solves all the important life issues. But even in this case, many women will pretend that they respect and almost fear their husbands.

A husband can, as they say, "not reach" - including in his youth. Then an even younger woman will try to raise her husband the way she would like him to be: a strong head of the family, solving problems on his own and teaching her how to do it.

Russians, in general, all European women have a very strong attraction to this, to the patriarchal type of family. Up to the readiness to educate a weak-willed or who did not have time to enter into full strength of the spouse.

But Jews do not have such an attitude. With them, a man is not at all subject to ridicule or condemnation if his wife is more active and combative, if she actually leads the family. There is even an idea that a shlemazl, that same type of intellectual Jewish holy fool, should naturally have a wife who will earn money and support the house.

In Judaism itself, the attitude towards women is peculiar and ambivalent, quite consistent with this ancient broken religion, in which God knows what is only mixed.

On the one hand, women have to shave their heads and wear wigs - by this they show that they are no taller than a man. On the other hand, it is always emphasized that the wife is the main treasure of the husband. Christians take this not so differently, but rather more complexly. For example, they can well imagine other treasures in a man's life, including the "more important", and even a prosperous man's fate without any

wives.

For the Jews, it turns out that the man is the main worker, but the wife should dispose of the fruits of his labor. All

325

Anyone who remembers the Soviet era will agree that this is the Soviet type of family. The one that the Americans called "African skim".

In Jewish families, much more often than in Russian families, an elderly woman becomes the real head, and it is she who leads everyone. This happens, probably, in all countries and peoples, and in Russia in the 1960s, the Anglo-Saxons found a change in family types: from European to African. That is, from the family led by the husband to the one led by the mother.

The European family type is quite a scientific name. Here in the name "African" there is a considerable share of conventionality, and this ancient matriarchal type of family is often reproduced in quite prosperous, outwardly quite European communities of Jews.

The Soviet family, on the other hand, is a type of family organization that is neither purely Russian nor European. This is a special Jewish type of family, imposed on the European people. And that is why, through all the soviet space, a still completely living, still actual memory of a completely different type of relationship breaks through all the time. And the European family itself continues to be preserved as an ideal. Some part of each generation still reproduces it, even in spite of social relations and eco

nomics.

As a result, Russian-Jewish families are indeed fraught with conflicts. Only the point here is not in mysticism and not in the racial theory that Mr. Kazak preaches in Lechaim, but in the clash of cultural norms.

It is good if a Jew marries a Russian boy-woman, energetic and lively, inclined to leadership in the family. This is the same "strongly rustic" type that Kazak most often finds among his Jewish friends and relatives. But it's not a matter of physiology here... Women from the "outback", from families that have not preserved strong traditions, are more Soviet women. A battle woman brought up on the image of Pasha Angelina will more often keep a Jew brought up by an energetic mother near her. The Jew is accustomed to the fact that the mother is "more than" the father, that the husband obeys his wife, and himself easily accepts the leadership of a creature with an upturned nose, a solid figure and desperate gray eyes.

For both of them, this type of family is familiar and normal. No matter how you call it - Soviet, Jewish or African. A woman can make a career, and then an even more piquant situation arises: next to her wife, a doctor of science or, in recent years, a businesswoman, a kind of "house master" jumps (not to be confused with the "master in the house"! ) - a person who is not known to anyone stony and nothing of itself is not representing. I know several such families with a Jewish husband - zero without a wand. All

326

they, here the Cossack is right, "are far from the heavenly union." A woman begins to neglect her husband, someone appears on her side ... The husband may not be aware of infidelity, but that he is neglected, that, staying in his wife's bed, he does not occupy a place in her heart at all, it's hard not to understand, not feel. What a "rice union" is here!

Now, if a woman comes from a more intelligent family, the union itself is less likely. The intelligentsia, after all, is both less sowish and more patriarchal than the broad masses of the people. That is, a Russian girl may well be carried away by a Jew - why not? But what's next? The girl is waiting for her husband to lead her through life, that he will take leadership in the family, and she will obey and learn. This is how my parents acted, this is the ideal inspired by literature and art, by the whole system of life.

And the husband himself takes the hand and waits to be led. Well, how long will all this last?

TO BE CORRECTLY UNDERSTOOD...

To be properly understood, let me remind you once again: people are extremely diverse. Among the Svrei there are their own "people of long will", to which the above does not apply at all.

They told me about a crippled Jew who served on the same

along the pine road and had both of his legs cut off. He was entitled to a pension, but a penny, and the peasant began to ride in a cart, to carry goods from Novorossiysk, from the railway station, to the surrounding villages. And so he went to complete decrepitude, up to more than seventy years. And he remained in the memory of his relatives both as a great personality and as an undiscussed master in the house.

Everyone chooses for himself - Woman,  
religion, road. To serve the devil or the  
prophet, Everyone chooses for himself.

And the Germans said even more briefly: Ledet 4az zeshe. To each his own. With the  
brevity of the Romans.

To whom - to be a "house master" with his wife, a prominent scientist. To whom - a cripple cab  
driver, and, moreover, the master of his own destiny.

OPEN TO THE CENTURIES

The intellectuals of all tribes have an attractive quality: the ability to perceive  
the intellectuals of all times. "Interlocutors at the feast" by Johann Goethe and Faust, character

327

folk legend of the XV] century, the heroes  
of Ancient Hellas, figures of past eras easily  
become. They are present in the  
present as long as their books,  
discoveries, deeds and thoughts are  
alive.

Still quite recently, the Russian  
intelligentsia had a strong feeling that  
from the depths of time a stream of  
human thought was moving, an impulse to  
master the world, to cognize the  
surroundings. And this knowledge,  
according to the most precise formulation  
of Francis Bacon "knowledge is power",  
increases the power of a person,  
saves him from misfortunes,  
illnesses and troubles, creates  
innumerable new opportunities.

Writer Arkady Strugatsky of figurativeness, including the possibilities

absolutely legendary and quite

cult. His books, written by THE GOOD INTO SPACE, Yes to

together with his younger brother Boris, he also gives Strugatsky sharp intel, diverged with enormous lectual enjoyment. circulation and were unusually "Flow" began unknown popular

by geniuses known to the world  
- the discoverers of fire, house-building and the wheel, went through the builders of the pyramids, the thoughtful scribes and temple scientists of the Ancient East, the philosophers of Hellas, the scientists of Rome and the Middle Ages, through the scientists of London gentlemen who created the Royal Scientific Society in the 17th century. And we, the current ones, were, in our own imagination, a stage on this endless journey from the beast ... God knows what. Now this understanding of history, if not completely disappeared, is somehow dulled, the intellectual feast of smart people (and in Soviet times there was such a feast, believe me) has been replaced by earning money with the help of their knowledge and skills. "Like in all civilized countries!!!» – the progressive machinists of the times of "perestroika" yelled and howled. I congratulate you, gentlemen, we now live "as in all civilized countries." Satisfied? Are you happy? Then, in Soviet times, earning money was not particularly important. People willingly spent time and energy to read books, think, discuss and argue.

328

Aristotle and Cato, Beroes and Roger Bacon, Leeuwenhoek, Faraday and Charles Darwin easily became interlocutors at the feast of the historian and philosopher, archaeologist and linguist.

So, the Jews were stronger than us in this understanding of history, more confident and significant in their right to the feast of the All-Good. They set the example and led the way. In this they really were in the lead in comparison with ethnic Russians. It may very well be that the old religious norm of Judaism had an effect: the vision of all Jews of all times as Jews, people of one people.

...I was looking for

You among the lanterns.

Climbed down. The Moscow-River  
Tikha is like the old Rhine.

I let out a heavy sigh

And wandered for three hours,

Until I stumbled upon your threshold, Here, on  
Petrovka, 3.

Heine says this to Mikhail Svetlov, who then lived in a hostel for young writers [216, p. 344]. I'm not sure that Heine's nationality plays such an important role here. After all, for this generation of Jews, education has become something completely different than Talmudic theology, and the concept of "one's own" has expanded enormously.

Approximately the same as Heine, Socrates, and Lao Tzu, and Montaigne could come to the threshold of the Russian-Jewish intellectual... To the Russian - too, but still not to the same extent. The Strugatskys best expressed this feeling of an intellectual process coming from the depths of centuries, of the involvement of living people in it. When it turns out that the theory of magic has been developed since ancient times, and the foundations were laid by an unknown genius even before the Ice Age [217, p. 112].

I re-read my own text and doubted: should I leave it? And he didn't correct a single printed character. Yes, we thought and felt like that, people whose spiritual life began even before the Ice Age. And today I think and feel the same way. If it was the Jews who seduced us and taught us - thanks to them.

## DOUBLE VISION

And one more colossal advantage of the Soviet intelligentsia of Jewish origin: the Jew was both here and not here at the same time. He was one of us - a Russian European,

329

brought to life by the place and time of birth, knowing the world through the prism of Russian history and with the help of the Russian language..

But at the same time he was not here. And not only was he not only outside of Russia - he was outside of Europe too! A Jew could easily go beyond the framework of our common experience, common destiny and look at them from the outside. From the point of view of "Europe in general", the point of view of an oriental person who is not obliged to share the prejudices of the Ferengi, or from the point of view of world history.

Such double vision is generally extremely advantageous. It was the ability to be Europeans and non-Europeans at the same time that made the Russian intelligentsia of the 19th century people who were able to question European civilization itself: moreover, in the forms that this civilization itself took.

The Russian intellectual was a European and a non-European in Europe. The same European and non-European was the Jew in Russia. This is a very productive, exceptionally winning position. It is no coincidence that the best culturologists (Lotman, Batkin, Gurevich) and the best orientalists of this period were Jews.

The view of the Jew was more multifaceted, more precise than the view of the Russian. All right, all right, let's be politically correct: the view of the majority of Jews was more multifaceted and more precise than the view of the majority of Russians. Satisfied?

## SOVIET

| - Is it worth it to stay here? There is less and less socialism ... - one acquaintance of the family of my first wife, by the name of Eisenberg, dropped it. It was at the very beginning of the 1980s, when the conversation about whether to stay in Russia was only rising among the Jewish community.

The year 1986 came, and it turned out that the vast majority of Jews sincerely consider socialism to be something extraordinarily valuable and important. The majority of the Russian intelligentsia was quite calm about the change in the political system. It can be said that we could imagine a different Russia, organized in different ways. Russia itself was more important to us than the way it was politically "packaged". For the Jews, the "packaging" often turned out to be much more important than the country.

Among the Russians, I somehow did not see people for whom it would look the same. That is, it may very well be that such people exist, but nevertheless, for Russians, it should be recognized that Russia is more important than ideology for them.

This finds a complete analogy in the life of the Poles. The true story: when the repatriation of Poles to Politsa begins in the early 1950s, some return enthusiast is thrown:

330

- So now it is also red, your Poland.

- Yes, even black, but she is Poland!

So for us, Russia could be at least black or gray-brown raspberry speckled, but it remained Russia. For most Jews, it looked different.

TRUTH IN THE LAST INSTANCE,  
OR EASY TO DO AN INCORRECT  
ACT

"Correspondence between Eidelman and Astafiev broke out at a time when chess matches were the main political events in the country ... village writers served at the forefront of Russian literature, and Jews were not yet hired. In these vegetarian times, one writer, beloved by the public, reproached another, no less beloved, for being tactless towards foreigners and nationalist prejudices. ... And he answered even more painfully and immediately ceased to be



respected and loved, because the first writer passed the correspondence around" [218, p. 314].

It is naive to see in this a struggle between European liberalism and Russian soil movement, as it is usually presented. It is even more naive to present what happened as a "struggle of a Russian against a Jew" or vice versa.

To begin with, Jews have very different beliefs. The general is not in the beliefs themselves. What they have in common is how they are received by the Jew and what place they occupy in his life. The Russians still, with any conviction, retain both irony and the ability to distance themselves from their beloved "idea of fides". And the Jews - not always. The early and very powerful ideologization of the people has an effect, and sometimes quite catastrophically.

A martyr's expression appears on the face of Yura L., as soon as I doubt the "only true" liberal ideology. In the end, I stopped arguing with him, because it is unpleasant for me to inflict almost physical suffering on this good and intelligent person.

But another Jew, Krasnoyarsk philosopher Alexander Moiseevich G., suffers no less when I doubt the validity of the dogmas of orthodox Marxism. One of my young friends, when Alexander Moiseevich appeared on the podium, muttered: "The specter of communism has appeared" ... And he is right. I don't argue with A.M. G. for the same reason that I do not argue with Yura L. - after all, Alexander Moiseevich owns the ultimate truth and suffers a lot if it is put under

opinion.

331

And another Jew from Krasnoyarsk, a sociologist with a beautiful patronymic Khanaanovich, explained to me for a long time the benefits of "truly Russian" collectivism and catholicity and that they would win in the world with the power of the Russian spirit. I expressed some doubt (Ah! These eternal doubts of a reflective Christian! Well, how will my Aryan unbelief accept this catholicity!), and Khanaanovich sighed heavily, waved his hand in pain, experiencing almost physical torments ... A very Jewish sigh, a very Jewish gesture!

But this is what all Jews who believe in anything have: they are completely captured by their idea. They are so immersed. into ideology, they adore it so much, they are so imbued with it that it is simply terrible to watch. The entire real world begins to be viewed from only one perspective: from the perspective of ideology.

If a Jew is a communist, then communism turns into the ultimate truth.

If he is a liberal - and there are incredibly many of them - then liberalism becomes the same supervalue as communism was for the Bolsheviks and National Socialism for some Germans. And with the same consequences, of course. |

If a Jew is a Russian patriot, he will also consider ethnic Russians not Russian enough: after all, they are not as enthusiastic about the Russian idea as they should be. By the way, there are more such Jews than it seems, because Jews are too often embarrassed to declare themselves as Russian patriots.

Ideology may change, but at any given moment, the Jew is devoted to this particular delusion with all his soul, all his heart, all the breath of his life. He simply does not admit that other points of view, other life positions are possible. The whole world, except shai. .. except for a handful of like-minded people, it becomes a bunch of fools who have not yet comprehended the truth in the after days of instance, or enemies of humanity who maliciously do not want to share it.

The Jewish confession of liberalism looks especially funny, and now there are no less Jewish liberals in Russia than thirty years ago there were communists. Rebooted guys!

I remember a frightening conversation in the editorial office of Rodina magazine. Jew P.S. for a long time he convinced me and another male goyim of the advantages of liberalism. He spoke convincingly, confidently, so that he almost recruited us. But then our third interlocutor, a well-known Moscow journalist, asked the simplest question:

- Petya ... But if the people elect Zhirinovsky in the next elections ... Then how?

It was a turbulent time, in the air, indeed, a certain one hovered. disturbing aroma: either sulfur, or Zhirinovsky.

332

- Indeed ... - your humble servant added thoughtfully, - Hitler was elected democratically ...

And here our interlocutor began to actively move away from the conversation.

- Wait, Petya. Where are you? You've been talking for an hour about the liberal idea, about democracy. And what if the people, who are always right, elect Zhirinovsky?

And we cruelly did not let P.S. go until he finally clenched his fists and spat out something along the lines of:

- What's up? Yes, I am to this people ...

And from his eyes, turned into slits, a yellow, truly Solovetsky light flashed, in the spirit of Sverdlov and Frenkel. We laughed then, having received full confirmation of the price of liberalism P.S. and many like him. But it was creepy at the same time.

I do not want to idealize anyone, but all the same, Russians are right and different - at least in the majority. The Russian has such

political passion is rather ironic, because we are more pragmatic, more cynical ... But forgive me, we are more humane. We are the descendants of people who split into the maritime and agricultural parties of Athens, into the populists and optimates of Rome on the basis of mercenary personal usefulness. We are not close to the idea of parties of Zealots and Sadukkei, cutting each other under the approving lowering of Vespasian. And the Jews are, if not genetic, then spiritual descendants of the Zealots and Pharisees. They continue this tradition.

If you have the ultimate truth, it is easy to cancel the action of elementary decency and following propriety. In the correspondence between Eidelman and Astafiev, the latter looked rather pale, and many of his statements sounded like the cries of a drunkard. But no matter how absurd the old man sometimes says, no matter how he rushes between anti-communism, chauvinism, love for the countryside, and so on, Astafiev is still not a scoundrel. It would never have occurred to him to publish the correspondence.

Eidelman, perhaps, is cleaner, more cultured than Astafiev. After all, at least the second generation; already his father was persecuting the "Rusopyat bastard," as they called the then village writers in the 1920s and 1930s. But it was he who did the wicked thing. The fact remains, the words are not out of the song

eat.

#### THE WORD OF A MARTIAN

Here! Here! Finally, earthlings began to discuss the main thing - how they differ from each other! Moreover, you can clarify without dividing these traits into "good" and "bad". After all

333

It is obvious that these two peoples are very different from each other. This chapter is not even about the Jews; Strictly speaking, those with whom the Russians dealt in the 1960s and 1980s are the remnants of an assimilated people. But even these Jews, who speak Russian as their native language, do not know the basics of their own culture, do not speak Yiddish or Hebrew, even these last of the Ashkenazi, it turns out, are very different from their Russian peers. Relics of the Ancient East, people with extremely specific mental characteristics, are Jewish boys and girls born in large Russian cities, living the same life of Russian-Soviet people as all their multinational peers in the Soviet Union.

What was it worth, without tearing your shirts, without poking at old grievances, just to take it and try to understand why they are different, the main participants in the events? Who prevented us from studying ourselves and others - again, without clarifying the relationship, without evaluations?

If such a task were set, if people wanted to understand both each other and the course of historical events, they could easily achieve their goal. It would become clear

why WE are like this, why this or that is important for us, why we demand it from others. It would become clear what THEY are and why THEY behave this way and not otherwise. It was a chance to solve the "Russian-Jewish question" once and for all, without relapse... or with a minimum of relapse. There would be an opportunity for mutual

knowledge and mutual understanding.

It is a pity that both sides did not even try to study either themselves or each other. So they remained at the level of their stereotypes - old, ridiculous and harmful. As one Russian poet said: "And happiness was so possible, so close ...".

Chapter 4

The ones that felt good

Who lives happily, freely in Rus'?

Grandpa Nekrasov

## DIFFERENT WAYS OF SOVIET JEWS

The favorite tale of not the best part of the Jews - Russia, the USSR has always been a vale of tears, a land of suffering for unfortunate Jews. Let's not even go back to the days of Dskre

334

It's about repressed peoples, but in the USSR of the 1960s-1990s, many Jews felt great.

In some places, conditions were especially bad for Jews; they were not hired in many republics, absolutely nowhere: for example, in Ukraine. From there, the people tried to leave, and where exactly - to Siberia or to Israel, in many respects became a matter of taste.

In the 1970s, quite a lot of such not quite voluntary migrants from Ukraine came to Krasnoyarsk, several dozen families. Their qualifications were, as a rule, high, and some of them occupied a rather prominent position in general.

stve.

One such semi-forced migrant sang in companies for a funny song of his own composition:

You are leaving and I am leaving.

We are leaving, and our way is far.

How many things unite the Snows of  
Siberia and the Middle East for us.

From the zones where Jews were not hired, there were especially many emigrants and "from the kazniks". For example, 70% of Jewish lawyers, graduates of Kharkov University, left, up to 60% of mathematicians from Odessa University, who graduated between 1960 and 1980.

True, only very few of them were so eager to Israel. A much larger percentage tried to travel to the US or Germany.

Regarding Germany, opinions also differed: for some Jews, the very idea that it was possible to settle in Germany aroused mystical horror. After all, monsters live there, who devoured six million Jews alive, drank the blood of Jewish babies, slept on the hair of Jewish women, washed themselves exclusively with soap made from the fat of Jews!

Recently there was a discussion in the Vestnik of the Jewish Agency in Russia as to whether it is permissible for a Jew to live in Germany. The newspaper, with obvious pleasure, printed tearful cries of the following style: "I am walking here among the murderers of my relatives!" It is natural to ask: who is it that forces the "poor thing" to live in Germany, if he may well remain in Russia, and if he is impatient to drape, the United States and, under all circumstances, Israel are at his service?

Unfortunately, the position of the newspaper was different. Something in the spirit of "Well, how can a Jew settle in a terrible country of monstrous murderers!". Why Israel is better than Germany in this respect, than the Jews are cleaner than the Germans, and why exactly the Germans are more criminal than the Jews, the newspaper, of course, does not explain.

335

As for the Jews living in Germany... I cannot boast that I know many of them, but I had a chance to exchange a word with a few. Position two:

There is no more democratic country in the world than Germany. Countries where there are more guarantees against manifestations of anti-Semitism.

- We are Europeans... If you have to leave the OSOI, then a hundred times better closer, to Germany.

As for the "necessity" to leave Russia, I leave it to the conscience of informants (from my point of view, there was no need). But with this second one I shook hands with special understanding.

Undoubtedly, there were Jews in the USSR who suffered from the authorities precisely for their intention to study Hebrew, who were indignant at the closure of Jewish schools and the unspoken interest

norm ... But it is very difficult to determine who exactly suffered, and who composed a "necessary" biography for himself. Shafarevich very accurately said that the reputation of a dissident is a commodity that can be produced only "here", but payment for it can only be received "there". So the guys acquired the reputation of being persecuted, which was so necessary for "selling" themselves to the US State Department. Even if a person was imprisoned, it is sometimes difficult to find out what was the reason for the collapse of the repressions: persecution "for nationality" or still vulgar criminality?

In Jewish and dissident circles, it is believed that I. Huberman suffered as a fighter for national revival, for the right to study Hebrew. But even he himself hints thickly and in writing that the official article about the speculation of icons is not so groundless... [219, p. 135].

It is also difficult to judge how reliable the cases of murders of Jews leaving the USSR with great wealth are. Although, in general, F. Neznansky has every reason to trust [220, p. 129-131]. —

Let me remind you that Jewish emigration to the United States, and even more so to Germany, takes place under the pretext of saving Jews from the horrors of anti-Semitism. "Suffering", after spending several months in "refusal", and then being accepted with open arms in the West, sometimes turned out to be quite a profitable business. It turns out that even now those who are afraid of pogroms, who have been discriminated against on ethnic, racial or religious grounds, are allowed into the United States.

According to various sources, from 1986 to 2002, about 200,000 Soviet Jews from Russia entered the United States. What, all these are victims of discrimination?! Lies, of course.

Here everything is the same as in the myths about the pogroms of 1881-1882 and 1903-1905, as in the epic around the Holocaust - there is much more smoke

336

flame. That is, there were victims, of course, but these victims were so exaggerated, they were shouted about them so noisily, to the whole world, as about something completely exceptional, with such an impudent demand to repay, if not blood for blood, then, in any case, dollars of rum for blood... Finally, these dead people are so openly parasitized that even natural sympathy recedes into the background and becomes simply disgusting.

Beginning with "perestroika", the press wrote about the Jews of the USSR as if all of them without exception, to the last person, just sat in "refusals" and with burning fanatical fire, burst into Israel. But this is just propaganda, and the ways of the Jews, as always, were very, very different.

Some really ran, "fought for democracy", wringing their hands, suffering and crying on the rivers of Eastern Europe and Siberia... And someone twisted his finger to his temple, looking at his raging relatives. This "someone" very often lived quite well, and did

not only in the material aspect. I think that any of my readers will be able to name dozens, if not hundreds of such Jews. Who are they?

## SUCCESSFUL CHILDREN OF JEWISH RUSSIA

Firstly, of course, only those Jews were prosperous who were not at least annoyed by the landscapes of Russia, its language and the customs of the people.

But the most important thing is not even that. The main thing turned out to be the ability to take advantage of a unique historical chance. What can be said about the fate of the Jews who remained in the Soviet Union or moved to it during the years of Soviet power? I will say, perhaps, in the words of R.L. Stevenson: "Everyone got his share of the treasure. Some disposed of wealth wisely, while others, on the contrary, stupidly, in accordance with their temperament" [221, p. 178].

Some Jews were able to use their exclusive position, while others were not. Well, the Jews were almost completely kicked out of the NKVD at the end of the Stalin era. "Almost" - because not only Andropov worked there. In the army after the Second World War, the Jews did not have a move (unless they had to mimic, hide their origin, which is humiliating and stupid). There was not a single Jew in the Central Committee after Kaganovich's resignation.

But there were several very prestigious areas in which the Jews occupied a very good position even after the war: trade, medicine, art, science.

337

The Decree on Repressed Nationalities gave the Jew the opportunity to find a job in any city in Soviet Russia, and then in the Soviet Union, in any position. Jews lived throughout the USSR and far from always applied for positions in the regional committees, regional committees, regional branches of the KGB, and so on. The authorities can squabble in their Central Committee as much as they like, but managing a department in Yaroslavl or a department store in Alma-Ata is quite another thing... |

The authorities may express dissatisfaction with this state of affairs, but people get sick regardless of the wishes of the Central Committee and the NKVD, and a doctor of any specialty is needed regardless of anything else. Yes, and someone should trade manufactured goods. As long as no one closes such a career to the Jews, they need not worry too much about the displeasure of the authorities.

Moreover. Raising disciples (it is unlikely that some of them were Jews), the intellectual elite of the 1920s and 1930s prepares themselves a grateful student. The dissolution of Jews in the ranks of the new intelligentsia can cause irritation:

there are almost none left!" Sooner or later, the time will pass when at the Rostov Medical Institute 80% of the professors were of Jewish origin (at the Krasnoyarsk Medical Institute back in the late 1970s there were about 70% of the total number of Jewish professors). Such times are coming to an end, but for each individual Jew this does not necessarily have to be a catastrophe.

He will turn around, but only if a person, under any external events, feels that he lives in a "country of fools", constantly irritated by the weather, all sorts of stupid birch trees with disgustingly white bark and Russian gray-footed peasants with base morals and cretin customs. Fortunately, clinical Russophobes were either always few in general, or by the 1970s they ate themselves, disappeared, and the world got rid of these unpleasant, mentally unhealthy people.

But millions of Jews in the USSR had nothing to do with the delusions of Bagritsky or Babel; they lived very calmly and happily, assimilating slowly and surely, and most importantly, to mutual satisfaction. And I know examples of very happy mixed marriages... and anyone who wants to know knows too (hello to the readers of Lechaim!).

WELL WAS STRONG!

Weaklings feel bad everywhere, and even in the USSR they are even a thousand times worse. One of the classic tales of the Brezhnev era looks something like this:

338

- So Vanya Rabinovich went to take exams, he passed everything best of all, and they accepted Vanya Ivanog ... Vanya Rabinovich understood that it was all about anti-Semitism, went and hanged himself.

In another version of the legend, Vanya Rabinovich lay down on the sofa facing the wall, so he lay down, lay down, and then died.

In the third version, he lay like this for two years (three years, five years, ten years), after which he emigrated to Israel, now picks oranges there (sews trousers, brings cartridges, makes moonshine from dates ... no matter) and is happy, that he left this country.

Surprisingly, such stories are told, sometimes naming specific and well-known people to the interlocutors. Apparently, no matter how much smoke rose around the phenomenon, a bright tongue is still visible behind this smoke.

th flame.

Well! It is very possible that state anti-Semitism killed several dozens or hundreds of weak... I wanted to say, the unfortunate victims of a monstrous regime. Is it just to regret them?



Such stories were told, of course, in order to show how terrible, how disgusting the regime is! And so that you can join in the indignation, and at the same time pity the unfortunate victim, who has been lying and experiencing injustice for years.

For a long time I, too, felt sorry and indignant... and then a man named Cher in the Hermitage vaults introduced me to his collaborator. A guy of my age (then we were 26), with a rather expressive fate.

A St. Petersburg Jew, Yura L., could not enter the Faculty of History: there was a telephone order not to take Jews to the humanities faculties of prestigious universities - such as Leningrad University. Yura L. entered the Technological Institute - there was no percentage rate. He worked at the Hermitage, in the informatics sector, and studied at the Technological one.

Having learned this story, I spoke bad words and kicked the windows in the side aisles of the Hermitage. I very much sympathized with Yura, and for the umpteenth time I felt ashamed of the idiotic Soviet state. All the other acquaintances of Yura L. behaved in approximately the same way, regardless of nationality.

But... But, as you can see, Yura did not fall ill from injustice and did not die of disappointment. He did not leave either to shoot bison in America, or to finally resolve the issue with the Arabs in Palestine. And that's what! Even under Soviet rule, Yura L. passed an additional exam in world history and defended his Ph.D. Now he has had a doctorate almost ready for eight years already, only he does not bother to formalize it. Yura L. himself says that this is due to illness. I am inclined to believe that the issue is

339

another: an employee of the Hermitage with a decent salary, constantly traveling either to Sweden or to England, Yura does not really need to receive a doctoral degree. It will be - it will be so, but no - it won't. Here he is not very tries.

So, whatever you want - but it's not so easy to feel sorry for Yura L.. To gain respect is very easy, to love is a pure pleasure, but try to exude snotty, drooling intellectual pity for him! He himself from time to time takes pity on someone.

Lev Samuilovich Klein - famous

St. Petersburg archaeologist, doctor So it turns out that the historical sciences, professor. have broken from the percentage Creator of the scientific school, noticeable in the norms on an international scale. taught at

Petersburg, European, Vienna, wimps. The state went to Berlin, Copenhagen, a real crime? Not

Washington and other universities doubtfully. Is it normal

peace. At the request of the author to read and, in general, to limit the evaluation of this book, Lev Samoylovich

he shouted thinly: "Leave me alone with your Jews!" principle of ethnic

origins? Of course not. But restrictions, persecution were thrown out of life "for some reason"

only those who were internally prepared for such a turn of events. And it is completely incomprehensible - even if the state were impeccable, if they had entered the Faculty of History - they would not have found some other reason to lie face to face with a wall for ten years, and then die or leave for Israel. An old truth: a lawsuit can heal life only to those who have nothing against it.

this.

At the same time, there are quite a few of those for whom the restrictions served almost for the good. "In my opinion, the Jews should be grateful to the Soviet government for all these restrictions. I don't know any of them who, in the final analysis, from the fifth run or from another bridgehead, would not break through if they are worth something. The difference is that the Russian can rest on the state straw mat, the Jew must hone his brains, temper his will and muscles. In essence, the Soviet government is our benefactor. With its limitations, it only makes us

340

be stronger, smarter, more willful than other citizens of the USSR" [3, p. 39].

Kheifets honestly admits that he said all this with the aim of "sprinkling salt on the spiritual burrs" of the KGB investigator ... but he is very much right in many respects, regardless of the malicious sniffing of the next vatel.

`Those Jews whom I knew in St. Petersburg and Moscow are people from the top of the Soviet intelligentsia. Researchers, pre-

feeders, writers, journalists. The Jewish youth was no worse than the old people, only there were fewer of them, young people - because the older generations also married Russians and married Russians. In the second generation of the Decree on Repressed Nationalities, pure-blooded Jews accounted for 30 percent of the older ones. In the third generation - well, if 5%.

There was a fast, stormy and very successful assimilation. So, in France, by the turn of the 1970s and 1980s, the country of Emigration, Russian France, had almost disappeared. The older generation died out, the second generation turned out to be both small in number and already with other interests. The third generation is individuals, no more.

All Russian Jews of this circle are not only accomplished, intelligent people, but also people, without any doubt, good people. These people are easy to respect and very pleasant to love. We, the Russian intelligentsia, felt good together with the Jews, practically nothing separated us.

ON THE VERGE

About what forms assimilation sometimes took in Russia, and who felt good and who felt bad, is shown by a completely atypical, rare, but in some ways very revealing case ... In 1993, I was supposed to make a report at the Institute of Geography of the Russian Academy of Sciences. At the last moment, the director could not participate: some American NCs arrived.

- Know you will be a leader no worse ...

And he gave me a surname that I will not reproduce: no one asked me about it. Let's say... Davidovich. Yes, David Davidovich - it will be just right.

During the entire speech, I could not take my eyes off the host. Bald patches familiar from childhood, a specific "big-tailedness", also familiar from records on records, from films ... In general, the full impression is that the gloomy character of our history, Vovka Ulyanov, is the actual son of either his own grandfather, or a family friend and a rare bastard, suddenly resurrected and took

341

conduct my report. So I looked around nervously throughout the report: it was very unpleasant when the dearest David Davidovich came in from behind.

Naturally, I began to make inquiries, and everything was confirmed! David Arono-

Vich turned out to be the sweetest  
and most pleasant person who  
knew about his origin, but did not  
like to talk about it very much.

The very same story, which I  
found out, turned out to be even in its  
own way. romantic. The fact is that  
the leader of all socially close people  
had a mistress, and from her in 1919  
a live cub was born to the leader. A  
year later, mistress

Naum Iosifovich Rutberg (1923-1994) - A E k

author of the book "Jews and the Jewish Question"

in the literature of the Soviet period" oznaya aunt. Religious - in the sense that she went  
to sina

gogu and tried to lead a traditional  
way of life. This woman did not approve of the Bolsheviks very much, she raised  
little Aron reasonably, kindly and strictly, and always firmly knew: one must study.

Little Aron grew up (his name has been changed) and became a famous  
geographer. David Aronovich followed in the footsteps of his father in science and  
also became a geographer, doctor of science and professor. Quite decent and,  
moreover, a very worthy, very learned person. And in the end, he is not to blame for  
the bald patches and "big-tails".

And it turns out: the child of the great leader of idiots, scumbags and other proletarians  
of the whole world was saved from complete degeneration by a religious aunt. From which,  
once again, one has to draw the conclusion: how right Mikhail Bulgakov is! How sweet the  
mongrel Sharik is, and what a monster turns out of him as soon as Professor  
Preobrazhensky and Shvonder do their disgusting work. And in general: both patriarchal  
peasants and philosophers are wonderful people! My aunt was a patriarchal small-  
town Jew, and she raised a philosopher. A century earlier, I would probably have raised  
a scientist in a dressing gown and with a square beard, whose appearance

342

he irritated Bagritsky so much.  
Anything is better than lumpen  
nationality. Than that "no man's land"  
on which Satan guards us. So, it was  
good to live for the Jews, held

in a European country, and as part of a layer that is European in its tastes and views. These are people who have jumped over two abysses. One of them is the gulf separating the people of the patriarchal society from the people of the industrial society. In two or three generations, they have gone from small towns to cities, from chicken and goat farms to microwave ovens, from

Rabbi Adin Even-Yisroel (Steinsaltz) - small trade and medium

one of the most learned people of modern age-old craft to the front of Russia. Editor of his book Anthology

Haggady" Sergei Averintsev called his entrepreneurial or worker convictions "enlightened ones for hire, from cheder to uni-conservatism" to the university.

And the second abyss: from the native culture of the black caftan, peys and striped tales - to one of the European cultures.

One can argue: wouldn't it be better if Yiddishland did arise, if the Berdichev University opened in it with teaching in Yiddish? It may very well be better. History dealt cruelly with the Ashkenazi people, not giving them their own state, not giving them the opportunity to create a modern industrial society in their own language and according to the norms of their culture. To be honest, it's pretty sad.

But the opportunity to become Europeans still smiled at individual people, and these people are the Jewish part of the Russian-Soviet intelligentsia. These are those who have not fallen into one abyss or another.

THE WORD OF A MARTIAN

It's nice that the author is ready to show respect to strong and independent people. I subscribe to this respect. But only now I want to feel sorry for the weak ...

343

Do not recognize them as equals, do not join them, do not show respect, but simply feel sorry for them in a human and Martian way. In the end, people broke under the blows of such a change.

life, such a breaking of the very foundations of national existence, which the Russians have not experienced - and this says a lot. Well, indeed, people broke down. But the reasons were very good.

Chapter

5 Those who felt bad

Not everyone was spared the war. historical fact

Most often, examples of Jewish Russophobia are sought in the works of Babel. I did not become an exception - all the more, Babel's texts are widely known, it is easier to send the reader to them. The author, whom I now want to show the reader, is almost unknown. In the 1960s, he became the author of several literary books, which were not very readable even then. This man was arrested in 1944 for the novel A Draft of Feelings, and then another term was added for things he wrote in the camp. Manuscripts of his camp creations were allegedly discovered in the archives of the former KGB by a certain G. Faiman.

This is especially interesting, because it turns out that a person wrote something for himself, most likely without counting on publication. More chances for sincerity.

"A dark power with red spots lay in the pit of the globe. Smoky clouds with crimson bellies swirled over her huge body. On the bottom of the pit, overgrown with ancient ferns and conifers, they stomped with forged boots, and a copper rumble wandered along the cast-iron belly of the Earth. The guards stood thickly along the edges of the pit, and the glow of the fire bled the jelly 30, clutched in their clawed hands. Clouds of smoky steam over the orb burned with a greedy fire. This was burned in the strife of each other by subjects of the state, and in the intervals between strife, hunters were burned with hot fire to stare with envious eyes at the edges of the pit and be tempted by someone else's filthy sin" [222, p. 136].

This is how Arkady Viktorovich Belinkov, a student of Ilya Selvinsky and Viktor Shklovsky, saw his homeland, the author of books about Yuri Olesha and Yuri Tynyanov. The author left no doubts about what kind of pit-power this is: "From Sunrise, collapse

344

Tatars fell into the pit, trampled bread with the hooves of wild mares and muddied the waters of slow rivers.

From Sunset, the Poles fell, splashed across the mighty expanse, burned and chopped local subjects, laughing and cursing, taught graceful dances and stunning wine of the West and froze in the night, in snow, in wind and frost... Guns roared from the north Normans? [222, p. 137].

"The king of power walked along the bloody road to Sunrise, crushing and

strangling sedition, and took the city on the great river. Another king walked along the bloody road to Sunset, trampling and persecuting treason, and set up the city on the marshy shore, on muddy ground, in a muddy fog not ...? And sometimes, with a whistle and

whooping, the sovereign's loyal subjects jumped out (from the pit), whipping neighbors' backs with whips, snatching neighbor's females and picking out grinning cunning stones from the eyes of enemy icons with their claws" [222, p. 137].

Anyone who considers R. Shafarevich's definition of "Russophobia" to be excessively harsh should read the following lines: "They traded, built and fought around the pit, dotted the walls of palaces with graceful dances, composed colors for the beauty of temples, and shipbuilders brought unprecedented divas from unheard-of kingdoms.

The hole was better. This was clear to every loyal subject, and he taught this to the cubs. And which of the bad and unfaithful subjects did not know that it was better in the pit, he was taught by order of his neighbor, starting from the soft places of the back, saying to the whistle of teaching: "Love our best pit and know: everything else is heresy and sin." And after the teachings, they shoved them into the damp and warm earth and, spitting, stuck an aspen cross. And to the neighbor who pointed out, smiling, they ordered gingerbread, evil wine and altyn densg. And then, cheerful and well-fed, he dangled discordantly around the pit and praised the owner and his teachings.

Well, the one who happened to jump out of the pit with the skin of the guards peeled off ... He lied in a slanderous book, shouted fierce speeches and called, called, called, called from Sunset, Sunrise, south and north of all the peoples of the Earth, top-

(Oh! How unlucky! The rivers are wrong, too slow.

? A perfect example of carelessness to what goes beyond the screen themes. Didn't the author know that there were no cannons in the era of Norman raids? He knew, of course, only he didn't give a damn - what was the norm of manna, and what were modern Swedes. They are all equally vile.

3 A unique case: a Petersburg who hates Petersburg! That sst hatred of St. Petersburg occurs, but who? With the Little Russian Gogol, the Muscovite Velichansky, with visitors from Siberia or Central Asia. But Belinkov from St. Petersburg is unique. How he hated Russia, the unfortunate one! What a hell he carried in himself, stepping every day on fiercely unforgiving visible stones ...

345

to beat with hooves, beat with a whip and tear with a core the cursed beast-power" [222, p. 137].

And here is how the political system changed in the "pit":

"When it became clear from all over the Earth to everyone who had a brain and a heart, to everyone, everyone, everyone, it became clear that the blessed pit had come, the end awaited for centuries, kaput, finish, kayuk, khan, cover, that the pit had played in the box, hit the oak tree, went to the bottom and ordered to live long, and then a gang of runaway convicts came, and the ataman of the gang grabbed the whole pit with its living creatures, cubs of living creatures, fish, bread, an animal in the forests, graceful

Literary critic, writer Arkady Belinkov, who was terribly unlucky -

the poor fellow, in his own dances in museums, a soldier's expression, was born in the "beast-power", we are in the trenches, prostitutes in the city "on the swampy shore, on the muddy and intellectuals in the forest

earth in a muddy fog" Poles Universities Names

but just from this point begins the destruction of the world and the last tremors of stupefying humanity.

Soldiers of 14 powers stumbled down into the pit... and never returned to the surface to sea level, killed by convicts. And whoever came back demanded, having been taught by the convicts, at home, that they also make such a pit" [222, p. 138].

Since then, "in the pit, runaway convicts, prostitutes from bards, and intelligentsia from universities stood together at the helm of power and, under the wind blowing from the depths of people's hail and souls, took their ship into a classless society" [222, p. 139].

And here is the Patriotic War! "Clouds of people who believe in the authors of a wise idea (fill up the pit) ... jumped into the pit, shouting and shooting. They were swollen with hunger, fed the louse with their blood, and ossified on the ice shining from the fortress. Dying, they stopped believing in the wise idea that led them to the pit, they forgot about the hated idea of the enemy and wanted nothing but bread, sleep and warmth.

'  
Again, a unique case: I know of no other text written by a Jew, where the campaigns of the Wehrmacht and the death of a group of its armies in the winter campaign of 194] would be interpreted to such an extent sympathetically.



And then, along the ancient road, along their snow-covered corpses, the defenders of the pit stomped to Sunset, and, having run to the edge of my native pit, strained, jumped over the edge and rolled, crawled, poured over the warm and humid foreign land, black and curves" [222, p. 139].

This is how the entire Russian and Soviet history is described, right up to the moment the text was written, that is, until the end of the 1940s. At this time, according to Arkady Belinkov, "in the pit, mighty black factories were built with concentration and angrily, vents were aimed at all spaces of the Earth. In its stony, heavy capital, poets brought out mighty glory. Scientists taught her history - the best in the entire Universe.

And the leader of the state, with his historians, poets, physicists, who disintegrated the atom, bacteriologists, who collected the plague in vials, with his ministers, prostitutes and ideologists, who proved it to everyone! everyone! everyone! – that there has never been a better teaching in the whole world, he forged shovels for digging holes in all the continents of the universe" [222, p. 140].

Let me remind you once again: all this was written in the camp, 90% for myself. In 1956, Arkady Viktorovich left the camp and lived in freedom until 1970. He emigrated to the USA and died in New York at the age of 48. Let the reader have his own opinion, but was it not monstrous cruelty to keep this unfortunate man in Russia? He hated her with a fierce hatred... However, see above. My comments are not needed, the author himself said everything. |

And one more consideration: God would give him more years... He would write, fight communism, for the triumph of the liberal ideas of the free world. Can you imagine what and with whom he would actually fight? As if, wittingly or unwittingly, anti-communism was spilling over into a mortal war with a cursed black pit, from where he managed to escape with skin peeled past guards with clawed paws.

And here is another "great" poet, belonging to another generation. I remember a marvelous moment - the fruit of glasnost and perestroika ripened, and appeared on TV screens ... Do you understand me?! Appeared himself ... The great poet himself! Hounded! Declared a parasite! Offended! Greatest genius! All times! The world's first Russian-speaking poet! After Pushkin! Right now... Now he will tell us something...

And a densely built, almost completely bald man with evil, unpleasant eyes appeared on the screens. With a lipless mouth, he croaked something not quite enough about the fact that it is better to be a nobody in a democracy than a ruler of thoughts in a tyranny ... He croaked, looked once more with angry eyes and disappeared. That was all that our former compatriot wanted to tell the inhabitants of "this country".

All that he saw fit to tell us "about  
the time and about himself."

And a few years later he died.  
Third wave emigrants generally  
die early. Even those who weren't  
murdered in the backyard of the  
Odessa restaurant on Brighton  
Beach are rarely, if ever, over fifty  
(that is, the age that the British call  
"early middle"). I don't know about  
anyone, but I didn't expect the  
death of either Brodsky, or  
Dovlatov, or others at all. I.  
Brodsky. Poet, laureate It is  
generally very strange and very  
unpleasant for me when

like he was in Petersburg, a  
peasant dies before fifty. If not  
killed, namely if he died, burned out from the disease.

- Hounded!!! yelled another democratic witch at another democratic rally.

Poisoned, strictly speaking, for three years. And while some sluggishly, out of duty,  
poisoned, others helped from the bottom of their hearts. What is considered more  
important is already a matter of choice. Maybe they "hunted" in the sense that  
the poems of Joseph Brodsky did not provide him with a living wage? But this,  
sorry, is not persecution. This is a refusal to pay for a product that the consumer does  
not want. In the end, let's take even his early, sometimes very subtle things - at least  
become famous:

No country, no graveyard I  
don't want to choose.

I will come to Vasilevsky Island  
to die.

To be frank, this is only an application, only student work. And his later,  
constructivist poems, forgive me, connoisseurs and connoisseurs, are simply terrible (if  
they are poetry at all). It is impossible to live with such creations, there is no doubt  
about that.

Only after all, no one forced the "great poet" to write such poems, right? He himself  
wanted this - to go from student, first, but already interesting poems to constructive

whist rubbish. As one would expect, nobody needs it.

And all the more, no one forced this subtle young man, who wrote verses light, elegant, like a spring fog, about St. Petersburg's Vasilyevsky Island, to turn into this ... into a nasty old toad: a huge bald head, an evil look, a disgustingly protruding lower lip. For such an evolution, twenty years of purposeful work on oneself were required. The French say that "at forty a man is responsible for his face."

And since then, Joseph Brodsky, as he was in recent years, has become for me a symbol of the "third wave" of emigration. And a symbol of a man who should neither stay in Russia nor return to Russia.

#### THE WORD OF A MARTIAN

All right. But one important detail remains: no matter how one perceives the position of both Belinkov and Brodsky, it turns out that Russia has destroyed their entire world. The Russian Empire, the USSR in its Stalinist and post-Stalinist version, the Russian people — these are the entities that steamrolled through the world of shtetls, through the Jewish national identity, through the privileged position of the Jews in the first twenty years of the USSR. These entities destroyed everything that was dear to these people, broke their destinies, and threw them to the sidelines of life. Is it any wonder that Russia and everything Russian appeared to them in the form of something a little satanic?

There was a similar phenomenon in Russian life. In the white emigration of the 1920s, the Bolsheviks, and along with them the Jews, were very often represented as some kind of satanic army. Not just as disgusting and unpleasant people, but precisely as minions of Satan himself and as executors of his will. In the descriptions of some émigré publicists, the Jews looked about the same as Russia in the works of Belinkov. This should not be surprising, it is difficult to condemn. In the end, these people lost their world, in a matter of years they lost everything that was important and dear to them.

The only point is that then Belinkov was not only a harmful and dangerous person, but also a victim of circumstances. It was not only his own choice that made him the way he was, but also factors that were completely independent of him.

sat down.

Those who were worst of all, or  
Dry noisy residue

But what if there is no talent? D. Granin

## IRREVERSIBILITY

History rarely allows you to go back. The neobrativity of its events sets in a solemn mood, and even simply frightens. After the disappearance of the Ashkenazi country, the Jew simply had nowhere to return to. As in a terrible legend or fairy tale: you turn around - and the way back is filled with huge stones. That is, a Jew can, of course, come to Vitebsk, Minsk, Vinnitsa, Lvov, walk through the quarters where their ancestors once lived. You can also visit places where Ashkenazim once made up 90% of the population.

...So what? There are no Jews there anyway.

A Russian can arrange such a trip to his native places. Let's go to the former Russian quarters of Paris, bare our heads at the Orthodox Church of Saint-Genevieve-des-Bois, in the right glorious Russian cemetery. Let's go to the once Russian, and now Chinese cities: Harbin and Dairen, which, in fact, is Far. The Chinese call it Dairen.

Yes that France or China! Let's head to Kyiv, to Bulgakov's glorified Kyiv, in order to once again fill our eyes with the appearance of this ancient Russian city. Russian?! No, Kyiv is no longer Russian. In 1981, my mother and I went to this city, buried my grandmother's sister - the last one who remained in Kyiv from all relatives. Then decrepit old men were still alive, fragments of that Bulgakovian Kyiv. But even then they reminded me of miserable scraps of life that had once rushed by. And today's Kyiv is a Ukrainian city, and nothing can be done about it. You can laugh, you can cry, you can beat your head against a wall, shoot at your temple, get drunk until you lose your mind, or jump from the fifth floor... But there's nothing to fix

it is forbidden.

So a Jew can go to Vilna, Krakow or Kyiv ... So what? In Kyiv there is a showcase where wax models depict a Jewish tailor and his family. Kazimierz Museum Quarter, a former Jewish city, remained in Krakow. It even works

350

Jewish restaurants are melting away, where they serve tsimes and stuffed pike, and young people dance Jewish dances... But the trouble is: the restaurants are intended for tourists, while the dancers wear black bale caps on top of their heads and heavy silver crosses around their necks. These are Poles, Catholics; they sing Jewish songs, dance Jewish dances.

Why are you guys doing this?!

— To continue the folk tradition.

... But in the same way, the Chinese in Harbin opened the restaurant "Rus", and in it they dance in sundresses and sing Russian folk songs. There is a difference?

Of course, in some places in the former Pale of Settlement there are still old people who speak Yiddish among themselves - between the same lonely, beggars, living out their lives. Gorgeous are Kanovich's sad and intelligent notes about old people living out their lives in Lithuania [223]. But this "park of forgotten Jews" is a reserve, a reservation of the latter. Truly, these are people living in nowhere, in another era [224]. Yes, and a little to them: left.

Discussing the classic myth of English gentlemen ruling Britain, Karen Hewitt wrote: "Gentlemen still live in Britain today... but they are all in their 70s and 80s" [225, p. 37]. One small correction: how old were British gentlemen in 1992, when Karen Hewitt's book was written. Now the British gentlemen are bigger - they are 80 and 90 years old. As they say in Australia, these people "stand with one foot in the grave and the other on a banana peel."

But the Ashkenazi Jews living today are not much younger than the British gentlemen. The youngest of them, if less than 70, then not much. Except for these people - a few thousand, maybe even a few hundred old people, then there are no more Ashke Nazi Jews on Earth.

And the descendants of these people became part of other peoples... Poles, Russians, Lithuanians, and to a lesser extent Ukrainians and Belarusians. Life, with all possible ruthlessness, presented them with a simple choice: either to become a part of large civilized peoples, their educated stratum ... or?

## AFTER THE END OF ALL TIMES

Indeed, what about those who could not or did not want to enter the educated stratum of Russia or Poland? Who has already left the town, but never came to European civilization? For some reason, until now, when discussing Jewish problems, no one doubts that all Jews wanted emancipation! All of them aspired from towns to cities! All experiences

351

lied to become specialists, officials, creative workers. But this is clearly not the case. Caught up by the general current, almost all Jews rushed to new historical horizons ... But how many wanted to change internally?

Every breakthrough, every transition of society from one state

divergence into another necessarily leads to a sharp division of society. On those who really strive for the transition, and on those who only imitate this desire ... And often they don't imitate, they simply refuse to change.

There are cases when entire tribes in South America ended in collective suicide. They no longer had the opportunity to live the way their ancestors lived - by hunting, picking up edible plants in the rainforest; and the forest itself was gone. No one prevented them, of course, from planting gardens and grazing cattle... Rather, the government was ready to support this in every possible way.

, And these people did not want to engage in agriculture, did not want to change the traditional way of life. And dozens, hundreds of people sat down on the square of their village - all together. While there were forces, they sang songs, told legends, remembered the glorious past. And they were dying. Sometimes, before setting off on their last journey together, children were killed so that they would not run away from the already dead or exhausted, would not continue the life of the tribe that decided to die.

If there is no desire of the whole people to commit suicide, part of the tribe or people will certainly commit suicide - if not directly, then hitting drugs, into mystical madness, arranging a deliberately suicidal war (it seems that part of the Jews during the Jewish War behaved in this way). ).

And even among those sincerely striving to change, there are always those who are not able to make this transition. Here in the same South America, the government of Peru began to conduct a broad campaign to teach the Indians to read and write. And not primitive tribes, but the agricultural peoples of Quechua and Aymara. And it turned out that about a third of the Indians cannot learn to read and write. Under no method - well, it can't, that's all.

It involuntarily recalls that in the 17th century it was believed: only those who "God has made wise" can be taught to read and write. And it is useless to deal with those who have not "made it up". Drivers know that approximately 1% of people are physically unable to learn how to drive a car. Modern computer scientists also seriously talk about the existence of people who are organically incapable of mastering a computer, even at the level of turning it on and off and typing memorizing texts.

The Ashkenazi people for two generations moved from the Middle Ages (moreover, heavily permeated with the remnants of

352 11\*

an even earlier era - the Ancient East) to life in an industrial society, he had to be guided by completely different values and live by completely new rules. It would be extremely surprising if all its members could meet the new requirements of the NIAM.

There were many Jews living in the USSR who did not occupy any prestigious position, did not receive a serious education, did not accumulate wealth.

Some of them outwardly prospered, sometimes even holding advanced degrees. But even these degrees were not appreciated, they did not seek to develop success. For them, it was like buying a Zhiguli, or for a dissertation shield. The very possibility of living by science, teaching, they did not appreciate what to do.

Among the Jews it is very easy to see people who really did not fit into European society. Formally, they occupy some cell of modern society: they are entrepreneurs, specialists, scientists. But spiritually they live as if in a different era... And not "as if", but live.

Such people cannot be guided by the existing norms of life in civil society, when it is not the police, local authorities and the administration that force you to live decently, but you govern yourself. They cannot live on their own, following moral standards and observing the laws, they need a boss, adored and hated, they need a team (aka community) of their own kind, and so that the leader walks ahead in all its glory. It is necessary to somehow mark "ours" (even with yellow stars) and oppose ourselves to the rest of humanity.

Yes, you won't envy that! And your people are no more - there is no thickness in which you can dissolve. And didn't make it to the other side. This type of lumpen-Jew is in a particularly painful and strangely humiliating state.

## IDEOLOGICAL JEWS

I will add one more thing to this: already by the 1950s, by the time of Stalin's death, Jews were almost completely atheists. They went to the synagogue, spoke Yiddish, knew some fragments of Hebrew, mostly old people. Those who were then forty or younger and who are now 90 already lived outside the national culture. This was "helped" by the authorities, who closed Jewish schools that did not print newspapers or books in Yiddish.

I had occasion to talk with people who studied in a Jewish school in the 1930s. Their children in the 1950s and 1960s could no longer

/ 12-Jews who were not, Prince. 2353

whether to study Yiddish, because they did not even know the basics of this language. Russian Jews of this period finally became Russian-speaking atheists. In fact, this is what their ancestors wanted when they fled from the towns almost in droves. It has long been known that one should be afraid of one's desires, because they sometimes come true. Let me remind you: at the beginning of the century, educated Jews called Yiddish badly: "Jewish colloquial jargon," and literature in it was despised. Now even that is gone.

In such an assimilated state, a stone's throw away from complete extinction, the era of national revival that hit the peoples of the Soviet Union in the 1970s found the Jews of the Soviet Union. "Recent respectable Komsomol members with surnames 'shtein' and 'berg', having seen enough of the fifth item in their own passports and getting drunk with admissions to institutes, suddenly realized that they were representatives of an ancient, great and eternally living people ... The piquancy of the situation consisted in that the fighters against assimilation could not believe that everyone, too late, had passed. That the assimilation of the offspring of small-town artisans and merchants with Russian-Soviet townspeople took place completely irreversibly two or three generations ago. And it's not clear what to complain about. Because heder and Talmudic theology are not very powerful baggage for a civilized person at the present time. And there was no other. So the fight against assimilation now is shamanism, an attempt to jump out of one's own skin, no one knows where. The job is completely hopeless. Ethnically we are Russians, and that's the end of it, cut it off, don't cut it off" [118, p. 315-316].

"The public of Jewish origin that I observed in Moscow and Leningrad ... in terms of their language, way of life, worldview perfectly fits into the framework of the Russian-Soviet urban ethnos, despite local differences such as the accent of grandmothers and their shtetl memories. These differences may be much less pronounced than, for example, the difference between Russians of Siberian and, say, South Russian origin" [218, p. 317].

Question: why do people try to "jump out of their own skin"? What is the force and where does it lead? Apparently, the same one that drew grandfathers and great-grandfathers away from shtetls, forced them to be baptized, and under the Soviet regime forced them to switch to Russian and get an education not in a yeshiva, but at a university. This force is dissatisfaction with one's position.

Naive Western human rights activists, overage children of civilized countries and peoples, sincerely believe that if people are dissatisfied with their position, then they are being discriminated against.

354 12-2

And these people themselves want to be "like everyone else", they want "fair play" according to towards them.

But this option is only one of three possible. And v3, two more are possible:

1. People are dissatisfied with the loss of a privileged position, they consider it unfair to be just "like everyone else". And this is a common version.

How many times have I heard tearful cries in Jewish companies about the abolition of the article in the Criminal Code that punished anti-Semitism! How many



once the Jews remembered, like a glorious and sweet dream, those twenty years of their absolute power! What a terrible insult God gave them! Resentment at the fact that here - first they gave, and then they took it away, scoundrels!

2. People have become disillusioned with the ideology... In some given, specific ideology. They do not want to stop living in an ideological field at all. They want to change the ideology, and nothing more. In general, it is recommended to change the ideology from time to time, because any ideology can neither give the promise to those who follow it, nor bring its slogans to life. Ideology is a lie by definition, and nothing can be done about it.

In the 1970s, and especially in the 1980s, not only Jews wanted to change their ideology, but many in the USSR. Communism, as it is not very difficult to see, had not been built by 1980, and this caused even its most active supporters to think.

Ideology collapsed, crumbled, and "suddenly everyone noticed - once in the presence of a Jew, beware, do not say a bad word about Soviet power, but now if a Jew, feel free to roll, do not be afraid!" [227, p. 56].

Another question is that, having become convinced of the falsity of ideology, one can be cured of the habit of living by slogans in general. Any slogans. And you can immediately switch to some other ideology.

"But since the 1930s, instead of proud, detailed and by name lists of everything and everyone involved in the revolution, in historical and political publications, some kind of unnatural taboo arose to mention the number and role of Jews in the Russian revolutionary movement, and references for that, since then, they have been perceived painfully" [6, p. 236].

On the one hand, those who did not have "... not a grain of pain for the dead Russian people began to declare themselves louder and louder. And to the pain for the Jewish, to the inner pain for the Jewish, they call me tirelessly, steadily" [227, p. 62].

The "Soviet public anti-Semitism" also came to the surface, this "unreasonable response to that first post-revolutionary fifteen years" [227, p. 64].

at 12° 355

The first glimpses of the Jewish national renaissance:

Golda Meir in Moscow in October 1948, surrounded by Jews near the Moscow Synagogue. Not every popular actress was greeted like the premiere of a foreign state!

In the 1960s-1980s, a lot of the most incredible sects and "teachings" arose, and then it went only from bad to even worse, up to the already absolutely fantastic nonsense of Petu-

hova about the Rus-Indo-Europeans and Kandyba about Novgorod - the great mother of all mankind.

Why?! Yes, because people were looking for an ideology to replace the one in which they were disappointed. And also because the more a person is bewildered, humiliated, insulted, the higher he wants to fly. You can do this with drugs. It is possible with the help of a bottle of fusel oil - especially if like-minded people gather and strengthen each other in their conviction: we are just the most correct, good people, these are our tormentors - bastards. All sorts of wives there, rulers, entrepreneurs, holy power is with us, Jews ...

356

But the best way to soar is, of course, ideology. The magical reading of Grossman and Golda Meir, Zhabotinsky and the entire "Library of Aliya" turns him from a life-tormented deeply Soviet loser into a representative of the ancient, single, indivisible and unique superpeople that created the entire Western civilization.

On the one hand, "from the Soviet genetic Jews — by the fact that they were persecuted, not hired, first allowed, and then forbidden to leave — they formed a local group, but not an ethnic one, of course, but an ideological one" [218, p. 317]. |

On the other hand, a very juicy ideological carrot hung in front of the noses of the Jews and those who would like to become Jews: the transformation from a trembling creature, an outcast of Soviet society, into a person with the right, into a born genius by birth, the ruler of the Universe, the creator of all modern civilization lysis.

The mechanism of the formation of an ideological community is very reminiscent of the mechanism of the formation of a new sect. Indeed, here certain postulates are chosen, rallying around them begins, the formation of a community. Members of the community strengthen each other in commitment to the idea, form a community life, finalize the ideology, testing it for suitability in certain conditions. They start a wide wave of propaganda... "How should a Jew with self-awareness behave so that he is not confused with a non-Jew, because there are no obvious ethnographic differences, and besides, he is an unbeliever? The answers were always vague, but in general came down to the standard set: do not eat pork, observe the holidays, the Sabbath, only marry your own. But these are all religious rituals. Losing all meaning outside the denomination. The ideologized national self-consciousness breathes into them a new, I would say, otherworldly life. Turning them into ideological symbols. Observance of them by all who wish can, of course, not turn them into a people, but it can turn them into a party. Religious ritual, breaking away from religion and not becoming popular, becomes a party ritual" [218, p. 317]. |

Theoretically, the Jews were supposed to select the Jews and carry out propaganda among them. In practice, the goal of the struggle often became something very, very real: the right to leave the USSR, and then from the Russian Federation. As you know, a Jewess is not a woman, but a means of transportation. Likewise, the struggle for the rights of an oppressed, but incredibly ancient people, to offend which there is no honor, yes, no, turned into this right for the goyim ...

357

How arbitrarily the "friends" are chosen (not according to a genetic principle!), says at least the canonization by ideological Jews of Meyerhold, who, according to the laws of the Russian Empire, was not a Jew at all in the second generation. Because Meyerhold was born on February 8, 1874 in Penza, in the family of the god of that native of Germany. Emil Meyergold was a Lutheran and throughout his life he carried loyalty to his homeland. With his eighth son, Karl Theodor Casimir, Emil Meyer Gold had a fierce debate, but not at all about the advantages of Judaism, but about what a wonderful country Germany is and how wonderful Lutheranism is.

"I lived among the Russians, learned the customs of the Russian people, fell in love with them, was brought up on Pushkin, Gogol, Tolstoy and other Russian writers, prayed in Russian and suddenly called Germany "our country"?!" Theodor Casimir. On June 24, 1885, Karl converted to Orthodoxy and changed the letter "g" in his last name to "x" - Meyerhold.

This did not prevent Meyerhold from joining the CPSU in 1918 and becoming a zealous "innovator", the founder of the Theater October studio, no less. A student of Nemirovich-Danchenko and Stanislavsky, he became a fierce enemy of the Stanislavsky system, and as for his innovations...

In his Fatal Eggs written in 1924, M. Bulgakov suggested what end Meyerhold might expect: "The theater of the late Vsevolod Meyerhold, who died, as is known, in 1927, while staging Pushkin's Boris Godunov, when a trapezoid with naked `boyars...' [228, p. 86]. It is a pity that it was not so: a trapeze with naked boyars is much more instructive than a Stalinist bullet. And the experiments were precisely of this kind: innovative art, tearing with all traditions.

Mandelstam has neither clever irony nor Bulgakov's talent. va (once again let down the innate genius, what can you do), but the assessment is fundamentally the same: "the theater was internally empty and terrible, despite the external brilliance" [144, p. 89]. That Meyerhold's "innovations" were waved like a banner, opposing Stanislavsky, is a separate question.

Meyerhold - this is all the more significant because many Jews did not have the honor of being their own - even if they did not break with Judaism at all, or at least never

were baptized. Neither Lotman, nor Batkin, nor Weinberg, nor Klein, nor Gurevich were recognized as "their own" - neither in the role of leaders, nor in the role of martyrs.

Even the contemporaries of Meyerhold and Babel, who left with the White Army, Pasmanik and Landau, were not canonized. Never

358

there were no cries: "What did the Bolsheviks do with our Landau !!!". If you ask, they will immediately answer you that he himself violated religious norms, ate pork, washed it down with milk and did not want to be a Jew. And Meyerhold?!

No less indicative is one more thing: 40% of those who left for Israel, even officially, are not Jews. These are brothers-in-arms or relatives of those brothers-in-arms who are leaving. One Jew is traveling, and five Russians are with him.

And how many people bought documents that they were Jews?

It is not very difficult to do this. Even without changing the surname, only one thing can be changed: the entry in the "nationality" column. And that's it! In 1987, this happiness cost from one to three thousand rubles - whoever you get. In general, becoming a Jew is inexpensive. Unless, of course, an ideological Jew. To become a Jew by nationality is not enough for a lifetime.

WHERE THEY WANTED TO JUMP?

Watching the ideological researches of Jewish losers, I recalled the saying many times: "Two Jews have three opinions on any subject," and also recalled a historical fact. When Vespasian Flavius was reproached for why he did not storm Jerusalem, he shrugged his shoulders: "Why? They will kill each other." A smart and experienced commander, Vespasian Flavius was right: very quickly the population of Jeru Salem decreased from 70 thousand besieged to 20, and then Flavius captured the city in three days.

Here I will try to give the most general ideas of these people: such ideas with which they would all agree. So...

1. The Jews are a unique, exceptional people, unparalleled in history, unsurpassed by anyone. The Jews created the foundations of modern civilization. There is not a single sphere of human activity in which the Jews would not lead, would not make an outstanding contribution, would not show their genius.

alities.

Jewish history begins 2 millennia before the birth of Christ, and since then this ancient, united and indivisible Jewish people has existed. The fact that the Jews of Ethiopia and China, Germany and Georgia speak different languages and even belong to

reaps to different civilizations, it does not matter. If they profess Judaism, they thereby become Pre-Tai: the members of one people.

Belonging to the number of Jews is determined simply: genetically. Born a Jew - and you are a genius from birth, heir

359

centuries, a man of the ancient, single and indivisible Cre of the Scoo people.

2. Israel is the homeland of this people. Every Jew feels a connection with Israel at the genetic level. As soon as he sees from the tribal deserts - and everything is ready, he will immediately understand that this is his homeland. |

Arabs are savages, total terrorists. They seized the Jewish land given by the forefather Abraham, and something else there want.

3. Jews in Russia wanted only the best and did everything and always right. It is the swine Russian people - dirty, unintelligent, uncultured - it is they who are to blame for the fact that the wonderful ideas of the Jews were so poorly realized.

I feel sorry for Marx - his legacy fell into the Russian font.

The ends justified the means there.

And the means outweighed the end.

This poem by Huberman is fairly typical, and behind it lies a deeper layer of rather serious notions and attitudes. tanovok.

The Jews sincerely wanted to assimilate, they wanted to become part of the Russian people, they wanted to help them in any way they could. And the Russians rejected the Jews, began to organize pogroms and introduced a percentage rate. All the time since the partitions of Poland, as soon as the Jews found themselves in the Russian Empire, they were persecuted, oppressed, vilified, called names, hounded, humiliated, offended, kept, not allowed, restricted, eradicated.

If any Jew has not achieved success in Russia, then for one reason - anti-Semitism.

Some draw the conclusion from this that anti-Semitism is a genetic phenomenon, and it is ineradicable and inevitable, the goyim of the Jews should simply be persecuted.

But not everyone agrees with this, some believe that the whole thing is in the terrible Russian government, and not in the genetics of the people. That is, maybe the pogrom-maker is sitting in the hiding places and darkness of the Russians

showers, but it was a gratifying twenty years? That's just it: you need to replace the stupid Russian government with a smart Jewish one - and immediately everything will be in order. |

A simple set of ideas, I agree. But he fulfilled and is fulfilling his role: the little man, tormented by problems, jaded by complexes, straightens his shoulders. He is no longer a shabby accountant, about whom everyone who is not lazy wipes their feet! He is not some deeply ordinary therapist, neurologist or engineer on the railroad! He is a representative of the ancient

360

indivisible, genius from birth, heir  
of All Israel! Don't joke with him...

Dangling like flowers of  
dots in an ice-hole, not really  
understanding who he is, the scoop  
comprehended - that's who he is!  
What roots does he have! How wonderful  
he is! What a prospect he has!

Jews in general much more.  
more prone to ideologies than  
Russians. In the 1970s, in the early  
1980s, they rushed about much more  
than we did, suffocating in an  
ideological vacuum. Now they were  
throwing themselves into ideology  
with extraordinary zeal. Not all, of  
course, - only those who had a  
predisposition.

When the ideology changes  
dramatically, the preceding

Well-known publicist G.S. Pomeranz's main ideology, which

tender age. Mom dressed him in this change, new, starts

costume of a Yuneshturmovite - so to speak, be considered despicable, and

she prepared her son for glorious battles for  
the triumph of justice and the world's passing it - deeply opposed to communism. From this  
possible fate Personally. In the environment of ideology

Grigory Solomonovich, only saved people are supposed to move the family to the  
USSR to pretend that no one

He didn't say anything like that, let alone do it. Accordingly, there were no more zealous, more implacable anti-communists than the ideological Jews. Just as Jews tried several times to teach me to be Russian, now some ideological Jews tried to teach me anti-communism as well; it's me - an old, well-deserved obscurantist, with multiple publications in the journal "Posev" and, I dare to believe, with some merit.

It was interesting and a bit creepy to watch this new ideology being carried by people whose very recent ancestors had fought just as zealously in the field of another ideology, even more creepy. The father of a relative of my first wife, a certain Natalya Rabovskaya, was an employee of the NKVD. But there was no more complete liberal in Moscow, no more implacable fighter for democracy than Natasha Rabovskaya!

361

You never know that N. Eidelman's father was in the ranks of the builders of the Gulag, and Pomeranz, back in the 1960s of the last century, declared himself an incredible Leninist?! Remembering this was considered deeply indecent. After all, they have already changed their ideologies!

What else struck me was the uterine hatred towards those who did not participate in ideological shambles. And especially to those whose ancestors to this too. were not busy. Reading both Sevel and Pomeranets, one can conclude that there was no one in Russia at all, except for crowds of "builders of a bright future."

GS. Pomeranz at the age of a less tender puppy. At least not

(in 2003), already a well-known publicist, the accuser of kneolithic stupidity such people, nor their descendants of the peasantry "do not appear on their fears

prostrate.

| But, of course, judging by their books about Russia would be a serious and dangerous mistake.

GREAT ISRAEL AND  
THE "WHITE BROTHERHOOD"

What Shulgin disliked most about the Jews was the way they reacted to the very fact that someone didn't like them. From this they became literally insane and lost the ability to human speech. Apparently, Shulgin already in those days dealt mainly with ideological Jews, albeit with carriers of a completely different ideology than modern ones. I have to draw this conclusion, because, in general, with the Jews (as with all other people) you can talk about anything, including any national problems. Here, ideological Jews really become insane, it is worth touching on their ideology.

(The meaning of this hysteria is understandable: after all, not one of the provisions of the ideology withstands the slightest criticism. That is, it is supposed to consider them purely "scientific", but what can

362

to lie ... "I have to" resort to the three most common mahi nations:

1. Reference to fictional facts.
2. Link to false authorities.
3. Refusal to hear the interlocutor's arguments.

That is, the interlocutor expresses deliberate nonsense:

Jews are the most ancient people in the world! They melted metal and cognized the One God, when you were still walking in skins!!!

It's not the oldest one at all. Ashkenazim are just a very young people, they are at most four hundred years old.

- No no! We mean the ancient biblical people who...

What is your relationship with the biblical people? You speak a different language, customs are completely different ...

What about Judaism? Religion is the same! We saved her! He writes about this ... (here the names of scientists are so great that no one has ever heard of them).

- Yes, not exactly the same. If these ... named ones write like that, then they are simply ignoramuses. Judaism changed a lot already in biblical times. Judaism of the time of the advent of Christ and the 2nd century after the birth of Christ are almost different faiths ...

- But we have a different opinion!



At this point, the interlocutor began to breathe heavily, tensely, clutching his heart, and his physiognomy acquired a tomato and radish hue.

This is how it all ended: the excitedly indignant interlocutor simply could not carry on a conversation with me at the appropriate level and did the only thing that remained in his power: he interrupted communication and dived into his native mythological field. That is, to put it simply, he began to deny even the most obvious facts and generally refused to check his party myths with logic.

Or here is another dialogue:

- Tsarist Russia pursued the Svrei! Pogroms! Hatred! The king personally ordered!

- Do you know that there were Jews in the entourage of every tsar from the Romanov dynasty? And not only the baptized?

- Not true! Such Jews never existed!

- Already Peter had such close associates: Shafirov and the head of all Petersburg Devier, they are both Jews. And Peretz was one of the closest people under Alexander P.

'There were no such people!

- Shafirov was not there ?! There was no pepper?! Let's take a look at the history textbook, shall we?

They weren't Jews anyway!

363

I did not invent both dialogues. The first of them took place with me with a man by the name of Katz, the second - with a man by the name of Gendelman. Or here:

"And if pogroms start tomorrow?"

- Which? Russian or Jewish?

- Russians... What are you talking about?! How can there be Russian pogroms?!

- In Odessa, the Jews fired from a machine gun, killed several Russian people. Do you mean that they will shoot at us again?

- What nonsense! Jews never... You came up with the anti-Semites! Who told you?

Is Babel an anti-Semite?

"So, he writes in great detail about machine-gun fire... So he's an anti-Semite?" Did I understand correctly?

- These were probably not Jews ... It was the criminals who were shooting!

- So after all Jews have the right to be criminals. This right cannot be taken away from them...  
Or is this also anti-Semitism?

Of course, anti-Semitism! You have to think about this...

Is Zhabotinsky also an anti-Semite?

"What-0007?!

"Well, as for the right of every people, and Jews too, to have their own criminals and all kinds of scum in general, it was very widespread ... It's scary to listen to you directly: first Babel, now Zhabotinsky ...  
Whoever you touch, you have antise MIT...

At this point, the interlocutor usually made such a sound as if they had stepped on the tail of a cat, but a cat of monstrous size - somewhere from a Bengal tiger.

Watching this in itself was pleasant and exciting, and there were also involuntary analogies ... The members of the White Brotherhood behaved in the same way when I told them the biography of the mother of the founder of the sect, Marina Tsvigun (Mary Davy Christos) or asked for a "saint" "to concoct" at least one, the most overwhelming miracle.

Life turned out in such a way that in 1992-1993, at the request of the officials of the regional administration, I became closely acquainted with the so-called "totalitarian sects" - especially the "White Brotherhood". The study of lunatics coincided with the purely family problems of the Jewish departures to Israel.

I had very great opportunities to compare the "White Brotherhood" with political Jews: I admired some in the service, others - in the same days in private life. And the more I

looked closely at both, the more clearly one was looked through:

and the same level of zombification—including self-zombification. The same methods of rejecting logic, inventing a carrier

364

existing "evidence" of their innocence, the same juggling of fact  
tov...

The same system of shifting responsibility from oneself to authorities: "Our saints... They know where the continent of Mu was located...". And with the same success: "It's good for my ancestors, which means it's good for me too!".

And the same readiness, when pressed against the wall, to go into a stupidly deaf defense: |

"Ah, we still have a different opinion ...

What is any opinion worth without arguments - please judge for yourself.

In general, life has shown that ideological Jews are such a totalitarian sect. And not at the level of "opinion", but at the level of well-reasoned comparisons.

Still, the leaders of the sect, at least to some extent, mastered some techniques and not only splashed out emotions, but with varying degrees of skill tried to "zombify" the interlocutor: already by modulations of the voice, put pressure on the psyche, force them to agree with themselves, deftly juggling the facts, they turned the world upside down, tried to discourage the interlocutor, disorientate, confuse. Why do they need it? And to show: they know more than you; to become leaders and lead you where they need to, and not at all to you.

But the gentlemen from Simkhon did exactly the same!

THE WORD OF THE PARTICIPANT OF THE  
EVENTS, OR ANOTHER FAMILY STORY

In general, I was very lucky with ideological Jews - there were quite a lot of them around, and I was able to put on them a whole series of useful and fascinating experiments. Studying my former relatives and their friends - Rabovsky with his whole family, the Aisenberg family, the Kleiman family, etc., I drew many interesting conclusions from this ambiguous material.

Among the guinea pigs, of course, there were Russians. Sergei Gusev pretended to be Jewish to help his career in medical school. Anatoly Pleskach, the husband of one of the Fainshmidts' daughters, insisted more actively than the Fainshmidts themselves that the family should leave for Israel. As you know, a Jewish wife is not a woman, but a vehicle. Isn't it interesting?!

The experiments were interesting, the results were invaluable, but they themselves were sometimes quite cruel. In the Eisenberg family, I am most to blame for the mother of my friend, St. Eisenberg. I sprinkled Belomor with ashes on her beloved co

365.

Ver, took off his dirty socks in her  
licked living room, told her guests  
anecdotes that would have made  
Lieutenant Rzhevsky faint. Besides, I  
munched so much at the table and  
dipped my fingers into the gravy that I  
felt disgusted myself...

it became fun when the guests once  
specially ran to look at the Russian  
pig, and I began to eat with a knife  
and fork, talking about my work in the  
storerooms of the Hermitage!

When this public was going to  
Israel, at first they did not even have  
a shadow of a doubt - of course,

Painting by V. Lyubarov from the series "Russians, I will go with them! Mine

Jews." Once again, I draw E: attention: how  
lovingly we reveal ourselves to NINA: INTERA,

the theme of the spiritual, intellectual and even children from a Jewish mother -  
communication between father and son ki. But it quickly became clear

that I won't go for grub, and if I have to  
run away from my homeland, I'll run away, of course, not to a wild Asian country.  
Then more subtle methods of influence were chosen - for example, through children.  
Since you are a good father and love your sons, naturally, it is very convenient to take  
you for this position. And so it was explained to me many times that my sacred duty is  
to provide my children with a "convertible" education and for this purpose go to  
Israel. Like, in Russia education is moronic!

Woe to them! Woe to the poor chosen ones of God, the descendants of the  
inventors of fire! This indecent Burovsky... Can you imagine what he just did?! He  
got hold of lists of rankings of all the world's universities, compiled in Massachusetts and  
Harvard. Usually in such a rating list one hundred or two hundred leading  
universities are listed - in descending order. Let's say you want to become a  
physicist - so look at which educational institutions are considered leading this  
year ... Such lists, by the way, are not very difficult to get, if there is a desire; among  
other things, on the Internet. |

|

So, not a single Israeli university was on these lists. None of the subjects. But  
Krasnoyarsk

366

university, and even more so the Moscow Institute of Physics and Technology -  
were. When I explained with a sweet smile exactly how I intended to provide  
my sons with this convertible thing, the same cat hysteria began in response:  
inarticulate sounds were heard, some mixture of cat howling, growling and

groans.

(By the way, one of the sons of the Eisenbergs finished his studies at the Krasnoyarsk Medical Institute after being sent to Israel. And how much shouting was about the poor education in the USSR and the wonderful one in Israel - this is my own mother!)

This story is very instructive precisely as an example of how the most incredible myths are created. And people, which is typical, are required to strictly accept them.

It all reminded me very much of the story of a funny organization, the Flat Earth Society. There is a society in Britain whose members (there are, if I am not mistaken, about forty) quite seriously believe that the Earth, of course, is not round at all, but flat. That it is round was invented by evil scientists to spite ordinary people, and governments fool ordinary people for their own reasons. But, in any case, the doctrine of the sphericity of the Earth is a great evil! The earth is "actually" flat... The Society meets regularly, reads reports, takes minutes of meetings... But what? Its members are law-abiding, society does not break any rules, do no obvious harm... And to believe in something or not to believe. every free citizen of Britain is entitled. Why not Shafirov, who was either a "true Aryan", or who does not exist at all

happened...

As soon as I told an ideological Jew about this society, and, of course, the hysteria only grew stronger. After all, I touched on another tribal myth: the Jews are extraordinarily intelligent, and all their statements are based on logic, common sense and science. I put the interlocutor before a choice - either science, or myths. He chose myths and thereby violated a very important norm for most Jews, which goes back to the norms of Judaism. If I had chosen logic, science, the inconsistency of the Party myth would have been immediately exposed... Oh, wei!

POLITICAL JEWS

As you know, it is necessary to fight for your rights. The struggle requires organization, the attraction of funds, its leaders, martyrs and heroes.

Many Jews tried to turn their nationality into a political party at various times. In countries

'367

,

4  
—

la

-

\$3.

Ay"

W.

\5-5:

G.

\$

+ wm.

And"

—

—

1

Leonid Katsis (left) and Yevgeny Satanovsky at the conference "Russian Zionist Centers: History and Culture"

In Europe, the prosperous and wealthy Jews fought for the enfranchisement of their kin, for the right to enter civil society and become British, French and German. They got their way, these Jewish political

Blowing the shofar  
368

and public figures, and so far their work commands respect.

In fact, the struggle for the right to go to the synagogue, celebrate Jewish holidays in the Jewish religion, learn Hebrew, and teach children Yiddish can itself be a challenge.

only respect, as well as the martyrs and leaders of this struggle.

But here's the problem! Political Jews in the USSR could not lead reasonable and worthy people fighting for equal rights. These rights

at"

No.

Reporting and election meeting of the Jewish Agency in Russia. From left to right: Charlie Flicker (EAR CFO), Karol Ungar, Rabbi Adolf Shayevich

received a long time ago, and people who are reasonable and worthy long ago are complete assimilationists. Academics, doctors, and even black market speculators were not at all eager to be led and led by someone, because they were not very confidently aware of themselves as Jews and because their political interests lay in completely different areas, not in the national and not religious.

Political Jews could not stand at the head of a union republic... Except perhaps the Jewish Autonomous Region as part of the Khabarovsk Territory (where Jews were 4% of the population). Couldn't they fight for more allied resources to be given to their people and their republic (as the Armenians and Kazakhs did). They could not even fight to make it better for Jews to live in the Soviet Union: and no one would allow a frank conversation, and one could answer very motivatedly: that the Jews already have more opportunities than all the other peoples of the Soviet Union.

As a result, political Jews could only lead those who themselves went "to the Jews"—ideological Jews in the first place. And I had to rely on the lumpen Jews - serious people, as a rule, did not go to the Zionists. The ideas of the "great and indivisible" biblical

13 The Jews Who Were Not, Vol. 2369

These guys are not quite Jewish yet! They still need help in "self-identification". They will still be judged in special camps and clubs in order, in the end, to make them ideal arias ... that is, real Jews, of course

people, and the only coherent political slogan was the right to emigrate.

The struggle under such slogans and for such values somehow requires completely different leaders and martyrs... who are not like the Jewish public figures of the 20th century and who do not arouse much sympathy.

The clashes of peoples during the collapse of the USSR caused a struggle between them: for territory, borders, the remnants of the wealth of the Soviet Union. Among the Jews, however, the struggle for their rights invariably acquired the same sweet aftertaste of emigration. I'll fight and they'll let me out!

Political Jews could fight against the Soviet Union

Yuz is on the side of Western human rights activists, anti-communists, political right or Zionists. They fought, perhaps even ideologically, considering themselves and their people victims of the regime, but in the long run they had the same emigration.

It seems that after 1991 it is no longer necessary to "fight" for emigration. Want? Yes, please go anywhere. So the ideology is not needed?! No, ideology is still needed! "From the horrors of Soviet life, respectable co-services go. In order to convince themselves of the correctness of the step taken, they need an idea

370 13-2

ology - it's a shame to admit that you are going for grub" [218, p. 322].

The deportees "have to" turn on the same snarky record about anti-Semitism, impending pogroms, and the Russians' wickedness towards God's chosen ones.

And in the newspaper "For the Russian Cause" they entertained themselves with such verses:

In the country, big and glorious, Without  
asking honest people, On the basis  
of equal rights, Miracle Yudo  
settled.

Yudo loved the chicken,  
Attended the synagogue.

Yudo saved money, Gold  
was his god.

Only there was not enough

And one night, lo and behold! All  
other people's capital was  
requisitioned by Yudo.

Captured land, subsoil,

And in return gave the people

Without stint, with a generous hand,  
Volume of the Talmud-Capital.

Became a monster lord Over  
the sixth part of the land. For  
those who used to poke Yude, Yudo  
shook out the soul.



Years passed, people changed,  
They stopped knowing each other.  
Relation to Judas

It began to change drastically.

And Yudo has been offended  
for a long time. On the  
stranglers of freedom, Who  
persecute the Jewish race everywhere.

Of course, this is an absolutely disgusting, vile, anti-Semitic poem! Of course, I  
brought him only in order to once again show the "goat" to the nasty anti-Semites - that's how  
disgusting they are!

... But, strictly speaking, what is wrong in this poem? Approximately so it all was,  
and is (except for the "equitable basis" - these are obvious lies). Another conversation  
is that one should not expect from a caricature what we expect from a portrait. It turned out  
recognizable - and okay. And this caricature is recognizable, and besides, it is also  
funny.

13° 371

THE WORD OF A MARTIAN

Burovsky is not very  
characteristic in one, but very  
important respect: he has absolutely  
no special, sucking longing for  
ideology. Do pain

most of the "scoops" this tos

ka is expressed: some have a weaker  
voice, some have a very strong one. As  
far as an outside observer can  
judge, this melancholy does not  
depend at all on national affiliation.  
People have different opportunities  
to satisfy this longing... It's good  
for Russians (as well as for Tatars,  
Kazakhs, Ukrainians and Belarusians)  
— they can tell themselves fairy  
tales about their history, that is,  
create new myths, and at the same  
time live in their own completely  
real countries and what to do

it is also very tangible.

And what are the Jews to do?! Their myths about themselves do not support

vayut by most of the people around. The people around (Russians, Ukrainians, Belarusians, Kazakhs) are either mockingly neutral or hostile to these myths. A Jew who lives in the field of "new mythology" is not much different from a Russian or Belarusian living in exactly the same field of myths about themselves. Here the consequences are different.

Russians rather unite with the help of these myths. Jews unite with other political Jews, but immediately separate and isolate themselves from everyone else. Myths play a bad joke with them, despite the fact that they are no better and no worse than the same Ukrainian myths about the fact that Attila was the Ukrainian hero Bohun Bochila (according to another version - Mochila), or the Russian myth about the good brought by the Russians to Central Asia and the Caucasus.

What is left for the Jews? Composing new myths about Europe and the USA, declaring oneself a kind of agent of the "civilized world" in wild Russia. But such a myth already in the late 1980s aroused not so much sympathy as ridicule, but

372 } 13-4

TO

&

TO

m

\

WITH

TO

\

\.

m

\

To

\ . No.

m

\

,

\

\

\

TO \

m \

No.

\

Agd

A

\

s

\

TO \

I

Book cover by A. Diky: what a design!

and then aggression. Now it doesn't evoke anything else.

The myth about Israel and that all Jews are Israelis abroad? Just like the myth about the "agents of the civilized world," this myth is suitable for use only in Russia. Having arrived in the USA or Israel, a Jew immediately encounters the fact that his ideas about the new country of residence are, to put it mildly, inaccurate.

In general, any Jewish mythology dooms the ideological and political Jew to spiritual and cultural outcast in Russia. This is the real difference between "their" mythology about themselves... But the point is not that these myths are worse, more harmful than Russian or Ukrainian ones. They give a different result because the circumstances are different.

## Chapter

### 7 The Land of Great Disappointment

They shout after them:

"Fools, fools!"

And this is very embarrassing for them. B. Okudzhava

Until now, far from all the Jews living in our country have reached the simple and at the same time very terrible truth: Russia is a country of Great Jewish Disappointment. And she won't be forgiven. Never. You can celebrate Hanukkah in the Kremlin, but you must not forget how Russia ridiculed the most intimate dreams of a miracle-yud, both collective and its individual representatives.

In Russia, the biggest, age-old dream of the Jews came true and showed its failure. A dream with religious roots. A dream so important, so significant, that it was proclaimed by all the forces of all those bruised by socialism throughout the world as the Eternal Dream of All Man.

stva.

About humanity - a lie, but the dream of the Jews - that's for sure.

Mendeleev proposed to transport the socialists to Antarctica - let them build their own community  
stvo.

"If you want to try to build socialism, take a country that you don't feel sorry for,"  
Otto von Bismarck used to say.

373

Freud wrote in 1928 about "the experiment that is now being set up in Russia."

The experiment was set up.

Russia was not sorry.

The victims of the experiments were not penguins, but you and me.

Russia, at the cost of her death, proved not only impracticability... if only  
impracticability!

Russia has proved, if you will, the absurdity and vulgarity of this "eternal dream."

It turned out: cheap stuff is, not a dream.

To kill such an unbelievable number of people, to apply such incredible forces, to  
lie, steal, hypocrite, shit so much ... and get such a zilch ... Well, isn't it a shame?!

All the Jews for whom this dream is still important will never forgive Russia for being  
so bad. They will try their best to explain that this is not a shitty dream, but the country has  
got "wrong", and the people in it are as they should be. Whether it's the Jews or the  
Germans - hardworking and honest. With them, socialism would be built ...

All communists of the whole world will share this hatred with them.

Everyone who even today mutters about "correct socialism", about how it really  
"should be built".

All who are guilty of incalculable crimes committed in Russia, their recent  
descendants will never forgive Russia for being their victim.

If they had flooded Russia with the blood of Russian people and managed to build  
their coveted communism, everything would have looked different.

If they killed tens of millions of people, blew up tens of thousands of churches,  
shot pregnant women and icons, disfigured Moscow unrecognizably, destroyed the  
very historical memory of the people, but "on the other hand" would build a paradise  
on Earth, drive humanity with an iron hand into happiness and the survivors would  
have thanked the experimenters, would have glorified the experiment—then the crimes  
would have been justified.

And so..

And all that remains is to speculate vaguely about "correct" socialism and kindle in oneself hatred for those who did not participate in the experiment, whose ancestors did not go crazy, did not howl in the squares, were not in the ranks of the "builders of a bright future".

To this heavy malice, to any gloomy desire. at the cost of proving that everything, all the people, without exception, howled in the squares, thirsty. gave "social justice", one has to come across quite often. And why is it important for these guys, recent descendants of killers, to "prove" at any cost that the descendants of killers are EVERYTHING? All the people in general?

374

In not a single book ever written by a Jew have I found a single hero who would have lived during these years and would not have been a participant in revolutionary outrages. If such a character appears, it is certainly a bastard, a bastard, or just an idiot after a day.

So it is with Pomeranets: if you believe him, it turns out that all of Russia without exception, to the last person, are Reds and only Reds, without the slightest gap ... And even the descendants of the Reds. The vast majority of Russian people, tens of millions of human beings, or generally indifferent to any ideology or counter-revolutionaries, simply do not exist for him. They are either incomprehensible to him, or extremely unpleasant. So much so that it's better not to mention them.

## DISAPPOINTING PEOPLE

Russia is a great disappointment for individuals as well. And a very, very offensive, humiliating disappointment for them!

In 1992, in the course of the controversy about what the Estonian school should be like, a curious thing came to light: many do not want free access for children to elite schools, transparent, open selection. An analysis of the situation showed that many are simply afraid that their children will not get into such schools. And if they are not the intellectual elite, then let no one be it, here you are!

If it is possible for some, while others are forbidden to be smart, then those who are forbidden, no matter how insulting it is not to be smart and educated. Now, if no one forbade it, no one interfered, but I couldn't realize myself ... and there was nothing to realize, that's not good at all. The free opportunity to get an education, to accumulate wealth, to change one's social position, all this turns out to be some kind of vicious mockery for poor people, like an offer to the legless to run.

Two generations of Jews had exceptional, incredible opportunities for self-realization. Then two more generations had opportunities. ... well, let's just say, very good. If someone has not yet taken advantage of these opportunities, then the real

there is simply nothing to lick.

"Patriotism is the last refuge of a bastard," Bulat Okudzhava liked to repeat, and I will only allow myself to innocently ask:

- What, and for Kutuzov - too? And Suvorov is a bastard hiding in patriotism?

But there is a more precise observation: nationalism is very often the last refuge of the loser. At least he can

375

to feel like a full-fledged, normal person, part of some respected community. Indeed, in other communities - creative, professional, cultural - they either do not let him in, or he does not take the place in them that he claims to.

NATIONALITY? LOSERS!

But, of course, the Soviet lumpen Jews are the most disappointed. Those who were unable to become either modern people or people of European culture. Who, in their jackets and blouses, with their briefcases and books under their arms, in their Zhiguli and subway cars, remain not people of modern civilization, but natives in costume.

The dry remnant of the once former Jewry, the sand that has been waking up between the fingers of history, the ideological Jews have two very noticeable and rather unpleasant properties: the desire to prove to themselves and the whole world at any cost that "the grapes are green", that learning something it didn't make any sense to do anything at all. Civilization is not for them? So this is the wrong civilization! And she doesn't care for anyone at all.

*And* \_ Needed! They don't know how to learn

yut and don't want to? Means,

"Chi: learning is generally harmful and

pointless! They don't

Gut normal to live in Ros

these? It's time to run from this

countries"! (And in Israel it will soon become bad again...).

How often have I heard from these pompous, then pitiful poor fellows something in

the spirit of the unforgettable Huber  
mana:

Books told me, and they lied, That I would  
become smarter from reading.

Ancestors who prayed for  
books; ancestors for whom the  
teaching of books was a religious  
norm... Those very ancestors to whom  
you, sir, declared your main life goal

THEM. Huberman, glorified by his quatrains - Lew's  
gariks ... THESE ancestors are not odori

376

would you, Igor Mironovich! What is the advantage of traditional cultures (including  
Jewish) - the one who thought with his ass, at least did not brag about it.

What can you do! Whom books make smarter, and who, even read entire libraries, is  
still not able to grow wiser. Back in the days of Shlomo-Solomon there was a concept:  
learning.

Another issue is that when a person's learning ability is very low, the ability of others  
to learn something seems to be a personal insult. "Scream after them..." Here is the  
second typical feature: lumpen Jews, especially ideological Jews, blaze with vicious  
envy towards all accomplished, happy, materially secure people.

Many creations of ideological Jews are simply riddled with irritation and hatred.  
At least D. Markish's poems from the Zion magazine.

I'm talking about us, the sons of Sinai,

About us, whose gaze is warmed by a different  
warmth. Let the Russian people lead a different  
path, We don't care about their Slavic deeds.

We ate their bread, but paid with blood. Accounts  
saved but not summed up. We will take revenge  
- with flowers at the head of Their northern  
country.

When the varnish test is erased,

When the rumble of red screams dies out, We will  
stand at the birch coffin

On the guard of honor.

What is truly admirable is the viciousness that exudes in this poem, written in Russian and published in the same language in the Zion magazine in Israel. What is even more surprising is that Mr. Markish himself does not notice this malice at all. And how he wants to live to see the opportunity to "stand on the guard of honor"! With what delight will he get up if this opportunity presents itself to him!

This viciousness manifested itself in huge doses in the late 1980s and early 1990s, when the migrants, no longer hiding, already almost flaunting their viciousness, began to unleash it on those who remained.

Of course, this is very often a desire to prove to ourselves and those around us the fidelity of one's choice, a manifestation of uterine hatred for the "country of former residence" ... Imagine what Belinkov would have written if he had lived longer outside the "beast-power" lying in "the pit of the Earth", not under the clouds of stifling steam illuminated by blood!

377

It is very unpleasant for these people that Russia continues to exist excellently even without them. They "salted" her with their wonderful, priceless presence - and she, such a bastard, did not appreciate much, and still continues to live calmly, even somehow without noticing these scrabbles for food! |

But another kind of malice is also manifested in their cries: it was extremely unpleasant for these people that prosperous people generally exist in the world, and even more so in Russia. They were not particularly shy about the means of shaming, and why be shy if you own the ultimate truth, and why bother here when nothing will ever be needed from these people?

It concerned, no matter how wildly, and close people. Those who consider Russian or Russian as their friends still have this amazing desire: to spoil at any cost. My wife had (and still has) a close friend, Anna Waksman. Just at the time of her departure, my wife was preparing documents for admission to graduate school, and this caused bouts of stupid anger on the part of Anna: her dad did not have a degree, although he tried very hard to get one. The behavior of Elena Viktorovna looked almost like a betrayal: how dare she want a scientific career, and even talk about it with such enthusiasm?! Here "this country" falls apart, nothing good can be in Russia in principle, you must immediately run away, and she! .. And in general - how dare she be able to do what losers cannot!

In Anna Waksman's attempts to drive a wedge between me and my wife, of course, the desire to tear off any



a beating friend from "that terrible Burovsky", who twists his finger to his temple and laughs at these "refugees", at their cries about the "persecution of anti-Semites", made out of a finger. But another motive can also be traced: it was probably very unbearable for Mrs. Waksman to think that prosperous, happy people remain in "this country". And we (what bastards!) were very happy and didn't care about croaking and slander.

This behavior is all the more surprising because, apparently, there really was friendship, and even exists: Anna Waksman sent parcels several times, including with things for our daughters - the fiends of the monstrous Burovsky. And recently (in August 2001) she came to visit my wife and spent several days in her company (she was not afraid of pogroms and anti-Semites).

Even a more prosperous life in the West does not, as a rule, set the losers in a more relaxed mood. The Soviet Union is generally a classic country of rich losers. This is in more prosperous countries, the more successful a person is, the richer he is: In the USSR, a scientist or writer could have a salary of about 200 rubles a month and be considered a person who has made a good career. Forced to leave, man earned up to 500 on av

378

tomoyke or up to 800, selling gum and yi But in the eyes of society, he was a loser.

If a Jew claimed to have a degree or be a popular writer, and now became an immigration officer in the United States or a computer dealer in Germany, he can have much more than he had in the USSR. But this way of making a living is "lower" than the one he claimed to be. And the poor fellow is acutely aware of his rejection and failure. In Germany, I happened to meet Jews who literally did not give themselves a single hour to rest from hatred for the rest. Especially to those who are successful in science or whose books are sold in large numbers.

#### FAMILY ASPECT OF DISAPPOINTMENT

There is another source of malice - family. It is amazing to write about this, because love, family, children set every sane person in a peaceful mood. But the fact is that now in Russia it is much easier to find a person with a greater or lesser admixture of Jewish blood than a purebred Jew. People of mixed origin make up a significant part of the population of the Russian Federation, at least 10 percent. Ideological disputes and actions of political Jews go through families, tearing relatives into parties. Almost all people of mixed origin, with rather rare exceptions, do not recognize themselves as Jews and do not become ideological Jews. This arouses in the ideological Jews simply furious anger and a desire to "sort it out" at any cost and as soon as possible.

Ideological Jews are especially keen to draw into their circle those who have Jewish mothers or grandmothers: after all, these are "their own" according to the laws of the Talmud ... Moreover, all arguments about the fact that "Russia rejected the Jews", that "according to -it's impossible to do otherwise," in the sense, it's impossible to live differently than ideological Jews. The invented "rules" of life turn out to be nonsense, the whole picture of the world, drawn from a crooked ideological mirror, is called into question.

The hatred of the ideological Jews for the author of these lines also has this reason: the violation of their expectations, it would seem, in purely family matters. It was very strange to find out how many people sincerely expected me to act in the modest role of a fertiliser... a genetic father, so to speak, of my boys. And the boys will grow up and become Jews, as they are supposed to by the state, with a Jewish mother.

Oh wai!

,

379

Just as cheder and Talmudic theology lose somewhat in comparison with universities, science and modern medicine, so the small-town muzhik loses out in comparison with the cultured European family. That is, a man can imagine anything about himself, these are already his problems. For example, it may have "its own opinion" about what the Russian intelligentsia is (as well as about the shape of the earthly sphere ... that is, an earthly cake standing on three pillars). Many times they demanded from me to commit violence against my sons: to take them to Israel, and that's it!

"You are their father and you owe it!"

"I don't owe you anything.

- But we are supposed to! We have a mother's nationality!

"My people have two thousand years of patriarchy. The guys bear my last name, and I will decide their fate.

At this point, the interlocutor began to yell and spit, grabbed his heart and liver.

I used the power of the head of the family very simply: I gave the opportunity to my sons to make their own choice. My boys grew up with the ability to compare... and chose. The most annoying thing, probably, is just that I gave the guys a complete opportunity to choose. Lies, juggling of facts, attempts to "filter information" were made not on my part, but on the part of my wife's relatives. I was not afraid of a choice, because the advantage was on my side, and not on the side of small-town shopkeepers who imagined themselves to be intellectuals.

tion.

Result: my eldest son grew up a complete atheist and cosmopolitan, as a theoretical physicist should be. You can't even lure him into a civilized Catholic church with a kalach, but one year in 1993, several Jews walked past our house on their way to the synagogue ... pot, which replaced the tambourine, to dance on the spot - as it seemed to him, imitating the shamanic ritual. Oh, how bad he is! Admire only him!

The younger one grows just as blasphemously as the most ordinary Russian boy, without the slightest symptoms of Jewishness. Even rude, he is exactly the same as daddy, and constantly rude to me, using my own expressions. It's good that the boy doesn't know German... It's a very rich language for sorting things out. |

I'm not telling you to brag about my boys. There are a lot of such families, and the more intelligent, cultured the family, the more successful its members, the more often children

380

make the same choice. Indeed, on the one hand, the Russian intelligentsia, the cultural milieu of professionals. On the other hand, national losers, chatty zeros without a pair of glasses.

And this, too, is a source of Jewish ideological disillusionment. In Russia—that terrible, insufficiently intelligent country! - assimilated, the smartest, most courageous, most honest Jews disappeared into its people without a trace. They became Russians, and we consider them to be our brothers, not really distinguishing with what accent whose great-grandfathers spoke.

The most beautiful and most intelligent Jewish girls, shaking their wonderful Jewish braids, married these best Jews, or in general (it's scary to think!) Russians. If some medieval monsters prevented them from doing their female destiny as they wanted, the girls gave birth to illegitimate children. And they gave birth from their chosen ones, and not from complex "refuseniks" or from unbelieving idiots who celebrate Saturday for ideological reasons. They wanted to spit on the laws of the Talmud, Sharia, Russian Truth and the laws of Hammu Rapi.

And you can jump and yell as much as you like in a tales (or in a terry towel), fasten at least phylacteries, even brass knuckles on your fingers, but absolutely nothing can be done here. It is done.

TWO WORLDS - TWO LIFESTYLES

The ideological Jews from their "White Brotherhood" of an ancient and indivisible people more than once or twice tried to use the Jews who were successful, who made a career, who became rich. The goal is clear: such people can and very significantly help - with money, connections, ideas ... Many!

In the end: well, three junior scientific associates of forty years old and five elderly journalists, whose creations no one wants to read, got together, and a member of the Writers' Union, whom, again, no one soberly reads, was taken as chairman of the Union for the Revival of Jews. Well, who needs this tribe of losers? Whether it's Academician Landau, the worldwide celebrity Lotman, Gurevich with his connections in France and the USA, Gorodnitsky, on whose songs generations were brought up. If SUCH people say something, they will not be listened to as losers! To reckon with Gurevich as the bearer of the "national consciousness" of the associates of Joshua Nun, with Landau as the courtier of King Solomon - will have to. |

381

And the second reason: these people are needed as a banner. Otherwise, it turns out strange: people are yelling, yelling about "genius from birth" Jews, and none of the well-known, rich, famous somehow relates to them in any way. But here's the fact: not a single professionally accomplished Jew, living a successful and happy personal life, presented himself in the role of a banner and declared himself a representative of the "ancient and indivisible". People who have succeeded in life do not go to any Zionist organizations, they are not going to drape anywhere, they do not fight for anything, and in general they are defiantly prosperous.

First, they love Russia. All the same Gorodnitsky, as soon as the airport is closed, he immediately:

... something else comes to mind:

In a dream, flying at full speed,

Horses sigh softly behind the wall, The surrounding fields are wet,

In a hundred provinces there is no fire, no man ... Ah, inns,

Nineteenth century airports!

Well, just a clinic! A Jew—wouldn't he be moaning about the suffering of his relatives in the Pale of Settlement... He wouldn't be howling at the Wailing Wall, going to the synagogue, talking about the atrocities of anti-Semites! And in his verses some indecent lieutenants clink glasses, not at all like rabbis and tzaddiks, then "troikas rush like airliners on takeoff", then some other purely Russian thing happens.

nasty muck... Try to use this as a banner of return to Zion!

But there are hundreds of thousands and millions of people like Gorodnitsky, who know and love Russia, its history, its colors and smells.

And besides, successful people simply have no time. They are busy, they have no time to find out what nationality is a neighbor, employee or son-in-law. They have experience that irrefutably proves that one should choose one's environment not on a national basis. Those who are needed for work, who are interesting for communication, should not be sought in the synagogue.

They are cosmopolitans, and this has become one of the components of their success. They are successful people, and therefore cosmopolitanism is simply more useful for them.

And besides, what is Russian dissidentism? Communication with types who have a clear psychiatric clinic. Drunken drunkenness. Disgusting apartments, where a light bulb without a lampshade, as in a station toilet, illuminates exhausted muzzles, snacks are laid out on newspapers - classic fish skeletons, and the groin

382

no, like from a buzzard's nest. God, by His great mercy, saved the author from participating in this insanity, but I saw dissidents and their housing. There is no place for a clean person in them

niche, I assure you, but they are successful, prosperous ... They really appreciate the way of life, good housekeeping, order - already so as not to be distracted by all this. Tuti, if you want to become the banner of the ideological Jews, you'll be sick.

All in the same Krasnoyarsk there lives a man who, for twenty years, was deputy

A.M. Gorodnitsky, a prominent scientist and the head of the dean... To be the dean of the most famous bard is another example of a successful and irreversible assimilation of the Neva to a Jew in the USSR during Brezh. They were

Deputy, what can you do. When I tried to provoke S.I. the question - how does he think, why he was not the dean, S.I. answered briefly and clearly:

“And I prefer not to think about it.

And this was the only case when my dirty provocation had any result at all. All other attempts to provoke S.I. or talking about Jewish topics had one result - S.I. enthusiastically told how he was expelled from Kaliningrad in the early 1960s, or how he dragged out of the institute locker room the students who were on duty there and drunk to the point of disgusting. Considering that I myself was one of them in ancient times, involuntarily I had to silence

kat.

I don't know what he told the Zionists, but I know for sure that they never went to Kangun more than once.

I provoked another well-known in Krasnoyarsk and respected sociologist only once, and then he got into the habit of screaming excitedly when he met me:

“Guess, when Christ was being crucified, I drove a nail into what hand?”

I also had to yell in response:

- To the left!

- And here you are lying, even to the right! You can't guess, but you still climb!

383

Ideological Jews fled in panic from this man, even meeting him on the street.

To another worthy, rich and intelligent person, local psychos from the “White Brotherhood of the Descendants of Abraham” came to beg for a handout for Great Israel from the Nile to the Euphrates - they have such a belief that every Jew should give them.

My acquaintance, a businessman, did not at first understand who they were and what they were asking for—they talked mainly about those who had been wounded in the course of recent hostilities. It turned out even touching, and my friend almost agreed to help the sick and crippled in third world countries... But the truth surfaced, and the enraged businessman simply pushed them down the stairs. My friend has a hundred and thirty kilograms, and the outcome of the fight was decided by the very first movements, as soon as he crashed into the visitors. And the last two, who did not have time to escape in time, my friend lowered down a flight of stairs from the second floor of an old building.

I was indignant at his cruelty:

- They're going to break! They hurt! It's not their fault they were born that way!

Then my friend looked at me with his beautiful

Semitic eyes, and in them the ancient biblical longing froze ... I recognized it! This was the anguish of a Jew, half of whose sheep were devoured by the Assyrians, and the other half was trampled by wild elephants, and he had nothing to feed his children and household. And then some disgusting tax collectors come and demand to give them rams that no longer exist. .. Sighing sadly, I.P. uttered wistfully, but with the inflexibility of the leader of the clan, ordering to gird the loins and arm themselves with bronze axes:

- I'm making money! Clear?! I work and I earn! And those bitches...

No! I will not continue to quote this worthy, wise and rich man. Freedom is freedom, and such words are still not printed in our country. There is no right in "this country" to use foul language, what to do...

The most famous of the Krasnoyarsk Jews, a well-known biophysicist in various countries, dealt with the ideological scum even worse: he threw a tomato at the Zionists. "These bitches" came to him when the academician had just returned from America. It was 1989, tomatoes were in short supply, and the homely academician I.G. brought from the other hemisphere immediately two kilos of midors for the family. The man is terribly busy, he immediately went to his academic institute without going home. So he worked, and a purse of tomatoes stood near the table ...

At first, the academician took the propaganda about the need to "return to their historical homeland" with humor, but

384

his guests began to press, carry about his "duty to live a Jewish life" and "keep the covenants." These "covenants" finally finished off Academician I.G. A zealous anti-communist, he immediately remembered, in his words, "the precepts of Lenin" and "the code of communist morality." Well, he could not stand it - he shot several luxurious tomatoes into the faces of his "dear relatives".

°

Did you have any hits?

- Just one...

And the academician sighed long, frankly regretting: he ruined the tomatoes, and it was not possible to smear them on the nasty muzzles of fools ... What a pity!

By the way, there was a rumor about the "anti-Semitism" of this academician with a Jewish surname at one time in Krasnoyarsk. Happens...

However, there are also references to anti-Semitic Jews in the literature. "From the point of view of the RPU teacher Sergey Lezov, even Father Alexander Men is an anti-Semite and a fundamentalist" [229, p. 50].

This proves once again that the very original concept of "ev-

rey" is not national, but purely political, party, ideological. "With us" means a Jew! Not with us, that means against us, that means he's an anti-Semite.

And so it is not possible for ideological Jews to use successful Jews as their banner. Probably, this is why you have to blow soap bubbles like Einstein or Freud. These guys are on the board, ready to do what they are told, they will not refuse their role... So Lotman can put a cake on his head, Gurevich will call the young graduate students, he will let the "guests" down from the 22nd floor of the Academy of Sciences. And Einstein... At least it's safe!

#### THE WORD OF A MARTIAN

When viewed from the Earth, especially when viewed from the ranks of the advancing army, everything is approximately the same. But let's take a look from a greater distance.

Firstly, it is not entirely true that Alexander Gorodnitsky completely forgot about his origin. He has the poem "Treblinka", there are references to various kinds of Jewish realities. Burovsky practically does not notice the existence of Jews who have not at all forgotten their Jewishness, despite the fact that they love Russia and consider themselves primarily Russians. "Leather Jackets Thrown into a Corner", "Wooden Cities" and "Shoots" - songs about St. Petersburg and Russian history in the work of Gorod

385

Nitsky and the truth is somehow more noticeable, but after all, the Treblinka was still there.

According to Burovsky, it turns out that Jewry has broken up into complete but successful assimilators and degrading losers. These losers cling desperately to the remnants of the national heritage, because there is nothing else for them to cling to. And the reality is much more complicated, there are Jews in it who are quite successful, completely accomplished in life, but who do not want to forget that they are Jews. Perhaps people with such a psychotype could form the ranks of the "Russian Law of Moses" if the history of the Russian Empire had not been forcibly interrupted.

One more thing. Burovsky's position is simple and tough: he recognizes those who "hold out" as equals, "his own." And those who do not hold out, he perceives simply with disgust. |

Everything is very logical, but some kind of front-line, extremely embodied logic. It is not difficult to understand this: in the late 1980s - early 1990s, there was a war. Thank God, the war is ink and verbal, not real, with mass mobilization and bombing  
kami.

Burovsky is a participant in hostilities. He is mercy to the fall



him, that is, lumpen Jews and political Jews, does not call. Well, a complete lack of sympathy!

To be fair, these fallen ones made every effort to drag the whole of Russia into the pit into which they themselves fell. So it is not difficult to understand the author, and one can only add something more balanced to his position.

Burovsky is very similar to the Russians discussed in the part about the end of the 19th century and the beginning of the 20th century: he willingly listens to the Jews who have entered his social stratum. But the Russian of that time did not hear and point-blank did not want to see the Jewish natives, and Burovsky does not hear the ideological Jews at all, the unfortunate slag of history.

As usually happens, the other side also does not hear opponents. Ideological Jews simply do not want to take into account the peculiarities of "this country", they do not even want to understand how it works and why.

In the same way, they "do not see point-blank" the Russians with whom they are dealing. With straightforward stupidity, they impose on the Russians their own either tribal or purely "Soviet" ideas, and then they are offended by the fact that they are considered strange people, and even unpleasant. A striking lack of adequacy, and even simply the instinct of self-preservation.

How badly you need to know both people and the country of your residence in order to make such a person as your enemy, like my young friend and colleague Burovsky!

What a blatant lack of hearing!

386

## Chapter 8 The Myth of Anti-Semitism

I did not understand -  
what is anti-Semitism?

G. Ford

### WHEN WAS ANTI- SEMITISM IN RUSSIA?

But maybe it's all about anti-Semitism?! People were pressured, persecuted in every possible way, and here they are... Perhaps the ideological Jews were born of this pressure from Russian society?

No.

In post-war Russia, anti-Semitism, one might say, did not exist.

There are, of course, two important caveats here:

Firstly, the Soviet state after 1948, even after 1942, took an aggressive position towards Jews, right up to attempts to deport them to the Far East, then quiet, implicit restraint: a percentage rate, non-employment (in prestigious places).

Secondly, Russia, in the view of the world around us, becomes countries that are not Russian at all, included in the USSR, but inhabited by other, completely special peoples, who recognize themselves as not Russian at all. For example, Ukraine.

But the Russian people, the population of Great Russia, were not anti-Semitic even earlier, in tsarist times, at all. And here, with a general distrust of the Soviet authorities, something like this happened: the more anti-Semitic the state became, the more people were affirmed in the idea that the Jews were good people.

In that era that was hailed throughout the world as a time of triumphant anti-Semitism, the 1960s-1990s, there was practically no anti-Semitism in Russia at all. The family has its black sheep, but there were definitely no mass manifestations of hostility.

How so?!

"In the Russian Jewish environment, there is a strong ... myth that, allegedly before the Second World War, although the national existence of the Jews was suppressed, the Soviet government put an end to anti-Semitism, anti-Semites were persecuted, Jews occupied an outstanding, enviable position in society and

387

state and enjoyed not only equal civil rights, but even privileges. Only after the coup of 1937-1938, and especially after the order of the head of the LavPUR A. Shcherbakov in 1942 to remove Jews from political, legal, etc. posts in the army, an alleged backward movement began, the return to Russia of former anti-Semitism with restrictions, harassment and so on. The highest point of this anti-Semitic wave, inspired from above, was, they say, the "doctors' case" of 1953, then there was a certain decline in the 1950s - the first half of the 60s, and, finally, a new wave of anti-Semitism came upon us after 1967 yes... These are the main historical contours of this myth, almost universally recognized... But my personal experience, the experience of one of the Soviet Jews who personally lived through all these "epochs" and "waves", whispers in my ear that this version is fundamentally wrong. | It is possible that adults, protected by the police behind the law of the Stalinist state, really before the war of the Kazakh

It seemed that they belonged to this vast country, that anti-Semitism nestled only in the souls of a few drunken hooligans, that the authorities loved them, and they served as the first pillar of their power. At the "red holidays" and at weddings, grown-up Jews sang in a clumsy, self-confidently contented way: "Gam, where the kings and generals were sitting, now we are sitting there, they are sitting under us ...". It would not hurt them to remember in time the end of the kings and generals and then not complain about the evil fate of the Jews. While they were selflessly moving on, in the depths of the humiliated, exhausted, repressed, desecrated mass, great anger accumulated, which, first of all, was ready to splash out on them, on strangers who spoke with an unpleasant drawling accent, hindered the calm peasant life, irritated the natives. the hasty temperament of the "delashes", who did not understand either national values alien to them, or alien foundations. This accumulated anger was used by Stalin to crush the supporters of the Trotsky-Bronsteins and Kamenev-Rosenfelds, Hitler used it, too, to crush Stalin's "Kid-politruks", and again used by Stalin, who dissociated himself from these political officers, to drive his soldiers with shadows. Suvorov and Kutuzov" [3, p. 43-44]. | I will add: the same or almost the same myth is firmly entrenched in the heads of the European left, regardless of their nationality. A.I. Solzhenitsyn and I.R. Shafarevich strongly associated this myth with the ideal "society of the future" that was never built in the USSR. The Jews embodied their tribal myth in the USSR, realized their religious-tribal ideal. But the Western

388

the intelligentsia of the most diverse origins did their best to help that 90% Jewish kodl that brewed its witch brew from Russian bones from 1922 to 1941, in this most terrible twenty years of Russian history. Not only the Jew Feyhtwanger, but the Frenchman Romain Rolland and the Irishman Bernard Shaw wrote about the funny, sweet eccentric Stalin, denied "stupid gossip" about the famine in Ukraine and mass executions.

At one time, Solzhenitsyn was shocked when he got to the West: he was amazed at how much literature about the crimes of the Soviet regime was published in the West. And analytical works, and memoirs. But Western governments did not want to know all this, think tanks conducted "objective" research, refusing to hear "immigrant emotions." Let me remind you that Margulis also squeamishly turned away from "petty emigrants" (despite the fact that, having been born in Kyiv, for some reason he lived in the West), until he himself fell into the clutches of the NKVD.

The greatness of Solzhenitsyn, the historical role he played in making the West hear the truth about the USSR. But they also heard him because the USSR had ceased to be a cannibalistic state. Already under Stalin, no matter how you treat him, the direction of cannibalism has changed dramatically, now a completely different contingent went under the knife.

And after Stalin they stopped killing millions, you planted  
thousands.

In 1918-1922 people were killed for being.

In the 1920s they were killed because they didn't THINK that way.

In the 1930s-1953s, they were killed and imprisoned because they were bad "cogs", that is, they didn't DO it that way.

After 1956, people were imprisoned because a person had done something against the Soviet regime, that is, because people were fighting, fighting.

And exactly. then, in this almost vegetarian era, the West began to protest furiously against the "criminal power" and the "evil empire"!

This was the position of the West, and it turned out to be very convenient for the Jewish position. And the arguments about anti-Semitism were very useful in crushing the "evil empire."

Both the direct organizers of the experiment on historical Russia and the observers from the European parterre - both forces turned out to be vitally interested in shifting the blame for the failure on the Russian people themselves and on Russia. Like, such are the unsuccessful guinea pigs caught. If rabbits had been of higher quality—more disciplined, smarter—you see, they would have built communism!

And the Russian people had reason to somewhat dislike the directors of the experiment ... while the experiment was going on, while it

389

put "for some reason" mostly people "quite a certain nationality."

"In general, I personally came across real, "sensual", or something, anti-Semitism only in childhood, in those very "golden" years, when, according to the stories of adults, there seemed to be no anti-Semitism ..." [3, p. 36].

This is how M. Kheifets writes and says that he, a child of 4-5 years old, was constantly beaten "like a Jew", and in the evacuation in the Urals, in the city of Irbit, a company of boys caught him, twisted his arms, put a rope around his neck and drove him screaming "We're going to hang the Jew!" [3, p. 36].

"Anti-Semitism was irresistible when the Kaplans (KGB investigator Kaplan) were in power and trumpeted to the whole world that "anti-Semitism in the USSR has been eradicated forever." Anti-Semitism began to disappear just when Jews began to be discriminated against and cries of Soviet anti-Semitism spread throughout the world" [3, p. 54].

"The Jewish 'family', which had dominated for 20 years in the most important nodes of the party state apparatus, suffered a defeat in the struggle for power in a fight with other 'families', which had long hated

us impudent strangers. But even before the war, we, the children, felt on our children's souls and children's skins the blows of this popular anti-Semitism of the "beautiful" pre-war years, which was hidden from government terror, but nevertheless grows stronger year by year" [3, p. 46], this is how this intelligent, very ethical man writes and describes his meeting in prison with old man Kalinin, convicted for creating a brotherhood of the "true Orthodox Church" of the followers of Patriarch Tikhon. Kalinin treated Kheifetz well, but upon learning that he was a Jew, he refused to deal with him.

"- Forgive me... I treat a kwam as a person well. I know and I know that even in the most bad family, good ones will be born. children... But I cannot forgive your people. You are my sentence. read, you know what they did to us, to our faith. And you yourself - you know - the Jews did it. So it's better for us not to talk anymore" [3, p. 49].

"You are right," my friend Dmytro Kvetsko, a nationalist from the Ukrainian National Front, once remarked to me, "but you are right from the mind, and our souls are bloodied ..

I remembered how my uncles and older brothers sang:

and: "Gam, where the kings and generals were sitting, now we are sitting there ...

And he sat under them" [3, p. 50].

"Of course, in the Soviet Union over the past thirty years, anti-Semitism has weakened since the Jews were removed from the party, . the highest Soviet posts, from the punitive organs. Thank you, thank you very much to the communists for this - they removed it from ours.

390

people not only a heavy moral burden, but also contributed to its national self-consciousness, greatly facilitated real mutual understanding with the peoples of this diaspora" [3, p. 61].

There is nothing easier than to hate the Frenkels and the Gubelmans, the Sverdlovs and the Uritskys. Every mentally sane person hates them, regardless of nationality and faith. But try to hate ... well, the same Heifetz. And in general, any decent person whom you personally know. Moreover, a persecuted person. Especially - someone who demonstrates some kind of masculine qualities. He is insulted, clamped down, but he shows steadfastness and stubbornly does something of his own ... And he does it well!

In the late 1970s, it did not come to pogroms, but to public outpourings of love for Jews, and directly on the streets. In general, the turn of the 1970s and 1980s was a very big, significant turning point, and, among other things, the attitude towards Jews changed completely.

In 1981, a prominent Leningrad scientist was arrested,

famous archaeologist L.S. Klein. He was officially accused of pederasty - after all, this was considered a crime in the USSR, as in the Third Reich, in South Africa. In reality, Lev Samoilovich interfered with the generals of Soviet science, and as a result, the "competent authorities" included him in the "Leningrad wave of arrests" of 1981-1982 - the last wave of general arrests in the USSR.

Lev Samoilovich defended himself so well that it was only with great effort that they managed to solder him a year and a half in prison. He spent a year and four months in prison, and it turned out that not much time is spent in the camp. It seems that he must endure... But we all felt fear for him, bending over on our fingers: what will work against Lev Samoylovich? The first is age. The second is an article (pederasts are the lowest caste among "them"). The third, of course, is nationality.

It is difficult to say to what extent the executioners themselves were also bending their fingers, estimating whether there were many chances to get out of the camp at Klein. But both our fears and the hopes of the security guards turned out to be far from reality: the attitude towards Jews has completely changed, including in the criminal world. In the view of the criminals, the Jew ceased to be a physically frail, at the same time mean-spirited and impudent type, who "evoked the instinct of persecution in the criminals" [230, p. 134]. The Jew was now in their minds an energetic, wealthy man, educated, fluent in languages, a "potential foreigner." Such a Jew has already called. not the desire to assert itself at the expense of others, but respect for VIST.

391

In the camp, Lev Samoilovich occupied the honorary position of a "corner", and when he returned, he instantly restored his position in life and science and enthusiastically settled scores with incorrect people (for example, with a son of a bitch who stole a piece of Lev Samoilovich's book and gave for my own writing).

But the main thing for this book is that already at the turn of the 1980s there was no anti-Semitism in Russia. At least, mass anti-Semitism. That is, "monuments" raged somewhere, somewhere they were retyped on a typewriter and went from hand to hand, and later creations from the "Library of a Russian Anti-Semite" were released. But all this was and remains deep on the periphery of Russian life. The family has its black sheep, and nothing more.

But then - because of what, because of what anti-Semitism, hundreds of thousands of Jews fled the country, frantically telling the American consulate that they were being persecuted by terrible Russian anti-Semites? Whom did they talk about, fleeing persecution in Germany? What did they encounter, and did they encounter at all?

WHAT IS ANTISEMITISM?

Indeed, isn't it time to define this-

mu phenomenon? And then we repeat the second book about anti-Semitism ... but what is it all about?

One of the Cadet leaders, F. Rodin, called anti-Semitism "the patriotism of perplexed people." The founders of the anti-Semitic movement in Germany spoke of a "folk instinct" that kept them away from the Semites.

Prone to analytics V.V. Shulgin names three types of anti-Semitism:

1. Racial.
2. Religious.
3. Political.

The author of these lines took the liberty of introducing two more clarifying definitions: the anti-Semitism of fear and the anti-Semitism of competition.

Both of these types of anti-Semitism are nothing but the concretization of the "political anti-Semitism" of V.V. Shulgin.

All of us, from Rodin to Burovsky, tried to understand the causes and roots of the phenomenon. We treated anti-Semitism as an ugly phenomenon brought to life by some ugly phenomena in public life. We proceeded from the fact that no one falls into hatred towards any people just like that or succumbing to propaganda.

But all these definitions, even the very attempts to seek rational explanations for the phenomenon, irritate many Jews (especially ideological Jews, of course).

392

In many books and articles written by Jews, anti-Semitism is defined as irrational hatred, the desire to destroy, offend, humiliate Jews in the name of the process itself or submitting to some kind of uterine complexes. Dimont severely differentiates between "jew-hatred" and irrational, completely insane anti-Semitism - a kind of mania. That is, anti-Semitism is a kind of mental illness that is expressed in hatred of Jews.

Sometimes not only the authors of Aliya's Library think so, but seemingly serious people: "The Soviet anti-Jewish policy does not have a sufficiently rational justification at all, rational, of course, from the point of view of the communist dictatorship. Basically, this policy has to be explained by the inertia of latent anti-Semitism, the roots of which live in Soviet society, and the inertia of anti-Semitic administrative practice, which became firmly established in everyday life in the Stalinist period of Soviet history" [174, p. 422-423].

However, in the same literature it is sometimes explained on what basis this type of insanity is born. Let's say, in his

about Solzhenitsyn's last book, D. Markish compares it with "... natural Zhidomors, pursued by worldly failures and a bitter sense of inferiority in the midst of their native people, in the midst of beautiful birch groves" [43, p. 28].

What is downright admirable is the talk about the "failures of life" of a historical figure and the "bitter feeling of inferiority" of the author, whose circulation of books has gone off scale for one hundred million. And even more so from the side of a person whose claims to become a Russian writer remained claims. Oh, whose cow would moo, modestly pissing Mr. Markish! If you compare the circulations of your own books with those of Solzhenitsa, you will wipe yourself out quietly, in the midst of your own people, in the midst of beautiful deserts.

As for the viciousness of the "Jews" - or someone else's "pestilences" ... Who was it here that we were going to stand in the guard of honor at the head of Russia? Don't remember? Mister Markish, ay!

In the case of Mr. Markish, one has to note a phenomenon well known to psychologists, when one's own states are attributed to someone else - either an enemy, or simply an unpleasant person. To the enemy - to justify your attitude towards him. "If I had not killed him, he would have finished me long ago! Look how he looks at me!

In the case of an unpleasant person, the mental patient understands that it is bad for this side to experience such feelings or moods. So he ascribes them to someone whom he does not love and from whose side low, contemptible emotions would be pleasant to him. True, the Jewish theme is not at all obligatory here.

393

well, the envy of a failed half-literate, the author of vicious but nasty poems and a maximum of Polyushka-polya, to the world-famous writer, the subject of world POLITICS, is quite enough.

But here's another definition: anti-Semitism is an irrational hatred of Jews that stems from envy of their talents.

The version is distributed, however, mainly by the losers of Jewish origin, and this is some of its weakness.

#### THE BOGUE OF ANTISEMITISM

Sometimes, either in the heat of the moment, or directly according to Freud, in the order of the notorious "reservations" such statements are made that you simply wonder. "Sad statistics testify-. there is no mention of the extremely high proportion of Jews among the repressed. So, on January 2, 1939, there were 1,317,195 prisoners in the camps of the Gulag, including 19,758 Jewish communists ... This fact also testifies to the complete withdrawal of Stalinist



whom leadership from the principles of democracy and socialism" [231, p. 83]. |

There are two simple considerations here: firstly, it is worth calculating what percentage of the Gulag prisoners were Jews, and you are convinced that the percentage norm is not violated here, and if it is violated, then in favor of the Jews. According to Mr. Honigsman, there were LESS Jews in the Gulag in 1939 than Russians.

Secondly, why, in fact, are the landings of Jews specifically evidence of "the departure of the Stalinist leadership from the principles of democracy and socialism"? Because the Jews are the only bearers of democracy and socialism, and to imprison them means destroying socialism? Interesting confession!

Or does the author think that it is the Jews who should not be arrested and imprisoned? Throwing 1,300,000 people over barbed wire is not a violation of the principles of democracy and socialism, everything is in order here. But to put twenty thousand Jews into the same barracks - that's the end of socialism. Is that how it works?

The strange logic of Mr. Honigsman is a very striking example, but far from the only one. For example, in the mid-1960s, Arnold Toynbee, the famous British historian and philosopher, said: "The Jews with their Bible are worse racists than Hitler."

Anyone who has compared the racial laws in Nuremberg and Israel knows that Mr. Toynbee is clearly right. But if the reader

394

He read this book carefully, he no longer doubts: a disgusting hysteria has risen. Yuri Margolin could not object to the meaning, but in print he called Arnold Toynbee a "scientific fool" (at the same time as Jean Paul Sartre, who in 1968 dared to draw attention to the use of napalm by Israel during the Six Day War). However, even General de Gaulle, in Margolin's view, is a "maniacally malicious and sclerotically stubborn old man" - how dare he not support Israel?! What pleases is the power of argumentation and the depth of thought. If you read it, you will immediately see a well-mannered, cultured person. IN

And some rabbi in New York demanded that the very name Toynbee be mentioned exclusively with the word "damned." Again, you can immediately see a modern man, spiritually living in the middle of the twentieth century.

It turns out that anti-Semitism is also a bogey for those who say something unpleasant ... you can't even say that "for the Jews" is something unpleasant for this particular Jew.

So, roughly the following definition: "anyone who makes statements that are unpleasant to someone is declared an anti-Semite.

from Jews. At the same time, the truth of the statement does not have any values."

## MEMORY BAN

The bogey of anti-Semitism has played a particularly large role in recent Russian history, at least since the early 1960s. Departing from Stalinism, the country began to remember its past ... Naturally, among other things, they began to remember who made up the main cadres in the Cheka, in the leadership of the Gulag, and so on.

Now it is difficult even to imagine what a hysterical squeal and howl was around any mention of the word "Jew" in historical literature - whether censored or in samizdat, in emigration. It was enough to say - and without any organizational conclusions, without any political ideas - it was enough to say something along the lines of: "there were many Jews in the Cheka" or "Jews formed the backbone of the RSDLP", and indignant people immediately hung in the air. shouts ranging from reproachful "can't be like that" and "what does it matter?" to the aggressive "how dare you?!".

For a long time, even the mere mention of the word "Jew" in any negative sense was an absolute ban. Forbid... ret to mention any specific Jews who acted in a role of little respect ... no matter in what. And at the mention of "ev

395

rhea in general", to the use of the word "Jew" itself, if at least some kind of criticism was directed at the Jews in general or at any group of them.

"A monolithic block blocks the way, a deeply rooted, imposed prohibition, which makes an attempt to understand the issue almost hopeless. It lies in the fact that any idea that sometime or anywhere the actions of some Jews brought harm to other peoples, and even any objective research that does not exclude from the very beginning the possibility of such a conclusion, is declared reactionary, unintelligent, unclean" [116, p. 450].

And then Igor Rostislavovich gives a colorful example when Pomerantz finds in a certain samizdat article the phrase: "the apparatus of the Cheka abounded with Latvians, Poles, Jews, Magyars, Chinese" and immediately reacts: "A dangerous word is thrust in the middle so that it cannot even be pulled out for citations". "It is very characteristic that Pomerantz does not at all dispute the fact itself ... he simply warns that the author is approaching a border, which it is unacceptable to cross" [116, p. 450-451].

"The most principled thinkers bypass the dangerous topic, here the most courageous people fall silent" [116, p. 451], writes Igor

Rostislavovich.

Here is A.I. Solzhenitsyn writes an article about the Battle of Kulikovo and immediately encounters bewilderment, sometimes even aggression, on the part of Moscow literary and near-literary Jews: where is the Jewish guiding intellect shown in this article?! Were they not on the Kulikovo field? So why even write about this battle ?!

As soon as Alexander Isaevich's novel In the First Circle came out, Pomerants immediately wrote to Solzhenitsyn that in The First Circle he had "irreparably dropped" the Jews, which simply required making Gerasimovich a Jew. After all, one cannot allow "negative" Jews to be in the novel! It's not personal! And "the fact that Gerasimovich is made from a Russian prototype is completely unimportant!" he wrote. And he concluded: it's time, it's time for Solzhenitsyn to start writing a novel about a "noble, steadfast, courageous Jew."

It is not only the conviction that the crimes committed by a Jew must necessarily be hidden is striking. What is striking is the readiness to impose one's worldview on others, the way Pomerants aggressively intrudes into Solzhenitsyn's author's kitchen, with what imperious shouts he demands - they say, write what you are told!

Preparing a publication about his camp impressions, A.I. Solzhenitsyn, of course, used his voices in the play.

396

from the camp, and of the four disgusting Jews who seized power in the camp, he left only one in the play.

And so many figures of the Soviet intelligentsia "gave me an ultimatum that our friendship would also be ruined, and predicted that my very name would be irretrievably lost and disgraced if I left Solomonov in the play. Why not make it Russian? they were amazed. Is it really so important that he is a Jew?

But if that doesn't matter, why did Bershadov oust Sevastyanov? Why didn't Solomon give way to Shitarev?" [227, p. 50].

"All this, drop by drop, resembles those calls that we heard from high tribunes - about non-slandering, about socialist realism, about what should not be remembered" [227, p. 50].

This applies not only to Solzhenitsyn. His book also provides an example of how L.K. Chukovskaya was persuaded not to publish her answer to M. Aliger, because if it were published, it would have turned out that the Jewess had lied big, whitewashed herself and someone else who was heavily involved in the crimes of the authorities in the Russophobic period of Soviet history. But you can't do that!!! That is, if they committed crimes, and then the Russians would lie and be laundered, this is nothing, it is possible. But they are not Jews!

"And this cautious glance is so instilled in us that Lidia Korneevna (Chukovskaya), referring to the Jewish question, told me with conviction: 'There are truths that for some time the writer has no moral right to touch'" [227, p. 60].

"Dangerous word!", "Do not touch!", "No!", "Anti-Semitism!" — all these shouts, prohibitions, raised fingers, furrowed brows... All this is so ingrained into the minds of Russians of two generations that, probably, it will never come out of them. You read at least the book "Jews in Russia and the USSR" and you are surprised how many apologies have been wasted, and through what frivolous, insignificant waters. Oh, I'm sorry, but that's not fair! Ah, sorry, but this is racism... A thousand apologies, but it's still impossible...

If we were talking about people of any other people, no apology would be required: the writer simply would not feel guilty, daring to call a spade a spade. Here too long audible shouts, prohibitions, frowned eyebrows hanging over the consciousness for too long, waving pointing fingers affect. Even trying to break out of the realm of madness, the writer feels deeply wrong, violating an important ban. So the ancient Greeks felt guilty, ceasing to be afraid of the wrath of Zeus. That is, there is no Zeus, he is already a Christian, but there is still a folk tradition, a principle firmly driven into consciousness ...

397

In this regard, our generation is happier - we no longer lived in an era when the intelligentsia was 85% Jewish [227, p. 62]. We received fewer shouts, and we no longer had a chance to end up in camps for "anti-Semitism". Another experience! And a much happier experience.

Then, in the 1960s, partly even in the 1970s, this hysteria was more serious and deeper than it might seem to a modern reader, far from such battles. Sometimes a scandal could break out internationally, not just any!

When The Gulag Archipelago came out, a natural hysteria arose in some circles: why does Solzhenitsyn everywhere have people with SUCH surnames at the head of the camps?! Why didn't he depict the deaths of Jews in these camps?! Really, how dare he?!

At the World Congress of Slavists in Washington (already in 1985), a discussion arose on the burning topic: whether Solzhenitsyn was an anti-Semite. Note - not about whether he writes the truth; Apparently, the organizers of the discussion were not very worried about this. And then, he is an anti-Semite or not an anti-Semite.

Apparently, some people were actively preparing this discussion, and already before the start of the congress, a certain Norman Podgorelets wrote an article in the Kommentarii magazine "The Strange Question about Alexander Solzhenitsyn", noting only the anti-Semitism of the great writer

telya, but also his "combination of megalomania with selfishness."

But alas for them! At the World Congress, somehow, there were not enough people willing to "stigmatize" Solzhenitsyn, "nail him to the shameful bench of anti-Semitism" and "put an end to Solzhenitsyn's stuff and attempts to smuggle it into the press." The yapping of not the best part of the Jews remained a private matter of these ... (let the reader insert the epithet himself).

On November 3, 1985, the New York Times published a strange article about how the plan to label Solzhenitsyn an anti-Semite failed.

A year before, however, there were many other publications in the Western press - including about how the Jews "bought it outright". There is reason to believe that the same "competent bodies" and the Ideological Department of the Central Committee of the CPSU, for whom the struggle against Solzhenitsyn's influence throughout the world, became one of the most serious problems, tried in this direction. For "internal use" in the USSR, for some time, information was used that one of his ancestors was a landowner, that is, an exploiter and enemy of the working people. "Krokodil" even published a large article "The Last of the White Guards". That the latter is a lie, there are still many of us, and that to call a person a White Guard is rather a compliment, it seems that the authors of the article somehow did not realize.

398

Lecturer of the Central Committee Zverev even said once with anguish, said almost secretly aloud: "Previously, Solzhenitsyn should have been considered a landowner, but now it's better to consider him a Jew."

Solzhenitsyn himself notes that his persecutors "... could not choose which path promised more: either I was a disguised Jew, Isaevich Solzhenitsker, a servant of world Zionism (we talked so much in lectures), or an anti-Smith pogromist, "monar ho- fascist" [232, p. 6].

The funny thing is that several times I came across people who sincerely believed that Solzhenitsyn was a Jew. It is true that the firm attitude that an intelligent person, at least in Russia, simply cannot but be Jewish, has an effect. But I have never seen a person who was prevented by this circumstance from respecting and taking Alexander Isaevich seriously! Once or twice I provoked my friends:

- He's a Jew! It seems that even the Hasid... (For some reason, the Hasidim are more feared than others).

And every time I heard the same reproachful answer:

- Well, what do you ... What's the difference ?!

We will have to give another definition of anti-Semitism: anti-Semitism is the ability to remember what at least some Jews do not want to remember. Know about the crimes

Zalkind-Compatriots? You're an anti-Semite!

#### PROHIBITION TO CLOSE FROM SPITTING

In the mid-1960s, two Soviet Jews fled to the West. There they received a grant from an anti-communist foundation and published the collection Russian Anti-Semitism and the Jews.

The anti-Sovietism and anti-communism of the authors, however, is distinguished by its great originality, as long as it allows the publication of poems of the following content:

We cry often, we moan too often,

But our people, the past fire, are pure. No wonder the word "ZHID" is always a synonym

With a big, great word "COMMUNIST".

Agreeing that the Jews weep and groan too often, one of my friends with a very Jewish surname commented on the content of the verses:

- Found something to be proud of, idiots ... Should have been silent ...

But something else is even more interesting. Calling on the whole world to save the Jews from the horrors of Russian anti-Semitism, the authors wrote this:

399

"Foreigners read Dostoevsky and claim that thanks to him they are able to understand the Russian soul. But Dostoevsky did not elucidate one very essential side of the Russian soul... which always makes the Jews on their guard, since this side is invariably directed against them. In the vast depths of the spiritual labyrinths of the Russian soul, a pogromist always sits. Whether it occupies a large place or a small one is an individual matter, but the fact of its existence remains a fact...

He sits, hiding, and at times coming out, in all his guise. A slave and a hooligan also sit there. Little was written about the slavish nature of the Russian soul, stunned by all the crackle of Russian military victories and examples of courage ... However, I know what the Russian character is in practice. And this manifests itself in the principle of 'fear the strong and beat the weak'" [233, p. 51].

Once again, we will have to ask the question: what would even quite decent Jews say if the author (even out of pure provocation) would write a similar text. Let's say about a dirty, vile and, moreover, very cowardly pogromist who sits in the labyrinths of a Jewish soul, about the bestial essence of a dirty, smelly Jew, and so on. That would be screeching to the skies!

But after all, if I try to object to these "anti-communists" at least in some form, at least a part of the Jews will immediately scream about anti-Semitism.

Probably, something similar was meant by "anti-German activities" in the Third Reich in one old story. "According to her, the girl answered boldly, and she hit her in the face. The girl tried to defend herself - oh no, she didn't hit Berta! We ran to the noise. Yuliana huddled in a corner, covering. tray face. And Berta beat her with all her might. And Berta's strength has always been different.

Carl called the police. The girl was tried by a Nazi court and sentenced to hanging because she "insulted the honor of the German people by defending herself from the beatings of a German woman" [234, p. 198].

So keep in mind: if a Jew gives you a slap in the face or spit on you, and you shut up or wipe yourself, then by doing so you will offend the entire Jewish people and deserve to be hanged.

Therefore, one more definition has to be introduced: anti-Semitism is an attempt to wipe. from his physiognomy a Jew  
some spitting.

#### ANTISEMITISM IS THE BOTTOM OF "EXCESSIVE". AWARENESS

It is fairly widely known that many Jews changed their surnames in the USSR, and sometimes in old Russia. Among the Soviet writers in the book "Russian anti-Semitism and ev

400 13\*

rhei" provides a list of 59 Russian surnames, such as Ozerov, Bytovoï, Snegov, Aleshin, which are pseudonyms for Jews.

This list does not include such well-known writers as Nikulin, Nekrasov or Svetlov, but these are particulars. The main thing is that we are dealing with a whole phenomenon. The question is with what kind of phenomenon.

By the way, Jews change their surnames in the same way not only in Russia. The famous Janusz Korczak is actually Heinrich Goldsmith. Jews in the US often change their names to "local". Jesse White is a comedian who played at least in the film It's a Mad, Mad, Mad, Mad World - Weidenfeldt. Samuel Goldwyn, American film tycoon, founder of the Ragatoie Raschgez company Mehko So! 4 \ yn Maueg - Shmuel Gelbfisch, was born in 1882 in Warsaw.

Examples can be multiplied, not to mention the change of names of Jews who left for Israel. Even the creator of modern Hebrew, Eliezer Beg-Yehuda, is Leiser Perelman, who was born in 1859 in Luzhki, Vilna province.

I'm not sure that something bad is hiding behind this sometimes very transparent camouflage. Very often a Jew takes such a surname precisely because he does not want to be, and does not feel like a Jew. Well, and is called in accordance with who he feels himself to be. Either a Russian, or an American, or an ancient Jew—yes, in fact, a person of any nationality.

But God forbid you become interested in the problem seriously and climb to study the issue! Keep in mind: this is anti-Semitism!

Here, for example, Steklov-Nakhamkes. Well, what's wrong with knowing the real name of this Bolshevik crushed by Stalin? But here's an assessment for you: "Having found out his real name, one newspaper printed the following ditty for the needs of the Black Hundred public:

In defiance of the father, sir, in defiance of the mother, with Zaora with all his might:

Don't call me Nahamkes

And call me Steklov" [235, p. 26].

Here, of course, there is a serious question: what exactly should be considered as a manifestation of Black Hundred tendencies? Is it knowledge specifically about pseudonym surnames, or is there any doubt in general about any information that a Jew reports about himself, or is there any doubt at all about any information that a Jew reports about anything? "Anti-Semites, for the benefit of the Black Hundred public, argue that the patient Goldstein is not at all a crystal decanter, but an old Jew ...".

14 The Jews Who Were Not, Vol. 2401

I have not yet received answers to this question, but I have to introduce another definition of anti-Semitism: an anti-Semite is anyone who knows the real name, and not just a pseudonym reported by a Jew.

## ANTISEMITISM AS YOU PEOPLE-RELIGIOUS JUSTIFICATION

Justification for participation in the experiment. And few of the Jews, residents of Russia, did not have ancestors - active participants in the experiment. "When the KGB officer told me: 'Jews don't work in our organs because they were too cruel with the Russian people...' I was ashamed and kept silent. But we are really very guilty before this country" [3, p. 58].

Accusations of anti-Semitism not only make it possible to feel always right and to scurry out of Russia with a high



head like a victim of persecution (and the truth is, it's a shame "to admit that you are going for grub ...").

These accusations are designed to turn everything upside down: they must obscure the fact of "the real guilt ... of the Jews before the peoples of the countries in which they live, a guilt that does not allow, should not allow them to live in peace in the diaspora, counting on a prosperous existence » [3, p. 43].

It is more convenient to be disillusioned with a political regime than with an idea so important to religious tradition and to the whole of national history. So to say, the idea is good, but its concrete embodiment turned out to be very clumsy ... Phlegon and Naumov do just that, and after them a whole crowd of people.

"What a pity that Marx's legacy..."

I have never encountered the "irrational hatred" of Russians towards Jews. That is, I am ready to admit that this also occurs, but I have not had a chance to face it, God have mercy.

And here is the irrational hatred of the Jews for Russia - as much as you like! And every time behind this prominence of malice one could very well discern a thirst for self-justification. Let not the idea, so dear to the Jews, be shit. Let them not pluck from their midst the crowds of criminals...

No! There are other culprits that have made this idea so bad! The people of "this country" ... but you can, after all, specify! Anti-Semites - that's who rejected the "eternal dream of all mankind", turned out to be unworthy of it, wonderful.

Indeed, it is unpleasant to realize that your recent ancestors committed grave crimes against the people

402 14-2

your own country... a country that, whether you like it or not, is also your homeland.

Well, why should Natasha Rabovskaya remember that her father was an executioner and a criminal? And that the fathers and mothers of many people she passes through the streets of Moscow were killed or maimed by her father?

After all, there is such a convenient way not only not to feel guilty, but also to make "them" guilty before "us"! What way? Shout as loudly as possible: "anti-semitism!!!".

ANTISEMITISM AS A PRIVATE  
EXCUSE

The fall of Soviet power was a very distressing event for a great many unfortunates. Ran-

it was possible not to produce any products at all, not to do anything properly and not to strive for anything. The Soviet government fed with one hand, restrained with the other, and it was very easy to explain why you were never formed into anything of any high standing: it was the Soviet government

shala.

I wanted to become a great scientist... A famous writer... A great poet... But nothing happened! Why? Of course, these are all communists, the Soviet government, the Central Committee and the KGB! It was they who didn't let me in, but I myself, of course, don't bear any responsibility for my life, and in general I'm a genius, but they don't recognize me.

The most convenient scheme worked not only in the creative field.

Did my wife leave? But the Soviet government has already corrupted two generations of women!

Am I completely asleep? What do you want from a person who lives in such a terrible country?

I don't have densg? And they were all stolen by the communists.

My father died in a nursing home? So it was the Soviet government that destroyed the family, but what do you want from me?!

So the loss of Soviet power is a very serious loss for some contingent. On the other hand, there remains one more explanation for their own misery, no worse than the first: antisemitism.

Most of the Jewish dissidents yapping viciously at Russia from Israel, Germany or the United States are failed Russian writers or failed Russian scientists. The same rich losers that I have already written about. It's bad for them, because just as they weren't printed in the USSR, they aren't printed either in the USA or in Germany. It's like Jack London about a batch of eggs:

14 403

"They were brought to the Klondike already rotten... They were rotten back in California. They are rotten from time immemorial." ..

It's bad for them, because SUCH squalor, SUCH level of mediocrity is already serious and for a long time. Indeed: two generations of Jews had a unique historical chance... But the members of my family did not take advantage of it... Then two more generations could... let's say, they could do quite a lot, but those who lived after the war, and I myself could not satisfy their ambition.

Why?!

Yes, it's clear - the anti-Semites prevented! If it were not for this swine Russian people, not for these brutes with slave souls, with pogroms lurking in the labyrinths of Russian souls, if not for the "animal-

power", blazing with a crimson glow ... then I would have returned once!

#### WHO NEEDS THESE VERSIONS ANTISEMITISM

Grandiose historical rifts always divide contemporaries and participants into those who go up/—the minority. And on those who fall down, losing what they had before.

Ashkenazi Jews have been hit hard by history; in a matter of decades has knocked the ground out from under their feet, including even the Ashkenazi country. So, along with hundreds of thousands of successful ones who managed to go up, a contingent of millions who fell down was formed. People who are neither Russian nor Jewish. And not the intelligentsia, and not the people. And not patriots, and not foreigners. You are not specialists and not workers. Not entrepreneurs, not workers, not... So, a flower in the flow of history.

I cheer for those in this "contingent" who have at least some kind of talent: they acquire at least something certainty, stability. And the rest just carries, chatting up and down, from left to right, past historical eras, states, countries and government agencies.

Take out to the West? But there, only a few will be able to somehow cling to creative work. That is, Jews live in Russia, who can get a prestigious job in the West - just spit. L.S. Klein, while still in prison, received several offers - to give a course of lectures, to take a chair... When he began to travel abroad after the camp, in 1986, if I am not mistaken, or not?! But Clay is not bad in St. Petersburg, and neither in Denmark nor in Germany does anything shine for them, except perhaps for garbage collection.

404 14-4

Even if emigrants become highly paid people, it is unlikely that in the creative field. And once they become wealthy people in everyone else, they will be the typical "rich losers" that have already been mentioned. Oh wai...

Will take them to Israel, so to speak, to their historical birthplace

Well? But they themselves do not want to go to this historical homeland: a poor Asian country with a bunch of problems, is it worth it... If you follow where they want, if future historians judge the origin of Soviet Jews by where they are drawn, they historians of the future will have to come to the conclusion that Soviet Jews are the descendants of the Mohawks, Assiniboins and Chevaneses.

But even having achieved the desired, these poor fellows carry with them ...

no, not "a feeling of Russian melancholy" ... If only! They carry with them the same anxiety, the same habit of destruction, reckless criticism, the habit of taking the throat, the conviction that violence, impudence and arrogance is the best way to solve all problems.

-

Among those who have settled in the United States are an incredible number of criminals. And no matter how E. Topol explains that it is the evil KGB that deliberately throws nasty people with a criminal past on Brighton Beach, but something is not very believable. You read Topol himself, and it immediately becomes clear that the matter is not in the intrigues of the KGB. The heroes of Poplar, all those "scourges in Brighton", are so destroyed from the inside, so demoralized, so cruelly ill psychologically, that the criminal outcome for most of them is completely natural.

Speaking frankly, even the abundance of obscenities in Topol's books somehow does not particularly irritate those who read his works. What are the heroes, such is their speech, everything is natural here. Well, what do you call a dirty, savage New York backwoods criminal who is afraid of the police a coward? The word "coward" is appropriate in relation to an officer who has never learned not to bow to flying cannonballs. And this vile creature that stinks of a fox is not a coward at all, but a jerk, here Topol is absolutely right [236, p. 26]. Whether consciousness determines being, one can argue, but that being determines the language in which this being is reflected is certain.

One Russian emigrant (of the "first wave", I hasten to add) somehow thoughtfully said:

"They remind me of poor fellows who ended up in America after the war, tried to become Americans there ... They ate turkey on Thanksgiving Day, mastered local jargons ... So these are trying to become Jews in America too.

— Aren't they Jews?

405

- Of course not. They play Jews - they hold a bar mitzvah for their sons, they go to the synagogue, although they are unbelievers, but this is all a game, nothing more. There is a lot of Russian in them ... But also not real Russian, but Soviet. In general, I feel sorry for them.

Is it any wonder that America is becoming less and less enthusiastic about this dubious "acquisition", and things are moving towards revising the entry quotas for Soviet Jews fleeing from you and me, vicious Russian anti-Semites. ^

If Soviet Jews end up in Israel, it's no better for them either, because they leave, but, as a rule, they don't take root there either ... I even dare to suggest that they bring the spirit of destruction to this country. In April 2002, the death of a Krasnoyarsk Jew named Fish was reported in Israel. He was taking his daughter to the maternity hospital, and the terrorists' bullets hit him to death, seriously wounded his daughter and unborn granddaughter.

The daughter was pumped out in intensive care, the child, who was injured before being born, remained alive. The second granddaughter was sitting next to her mother in a bulletproof vest!, so I would only throw her away, but the child remained alive. I note: unlike the fighters of the Jewish self-defense, the Arabs not only shoot, they also hit.

yl can't help but recall how a few years ago Abram Fish admired the civilization of Israel:

- Look, they even have gas masks for children of different colors! And what fun colors, just right for the kids!

The sight of children in special-sized "gas masks" or body armor made me dizzy, but Fish was very happy. By the way, on their last trip, she and her daughter also went in body armor. What can't you do to live in your historical homeland!

Abram Mikhailovich really wanted to leave for Israel, he was extremely worried that the tribal deserts were there, and he was here. He was also very worried that the Jews in the USSR would soon begin to be killed, if not today or tomorrow pogroms would begin. "I'm tired of sleeping with a gun under my pillow!" - he said, leaving for Israel. |

He worked at the Institute of Biophysics, but somehow he did not gain much fame as a great scientist. Abram Fish was known mainly as a cheerful, pleasant person with an easy character and an excellent public figure. He was always organizing, collecting, arranging something. Either a picnic with bonfires, or a hike, or a checkers tournament, or dancing, or something else.

' We have to speak diminutively - after all, we are talking about an armor vest specially made for a child. A dress, panties, a non-vest bro... Such are the realities of life in Israel.

406

He did the same in Israel, but with some local specifics. There are excellent newsreel footage showing a demonstration of Soviet Russian-speaking Jews walking past the white houses of Israel. They carry placards about discrimination against Russian speakers, about the unwillingness of the "locals" to recognize this aliyah... The leader of the demonstration, of course, is Abraham Fish. "We are being discriminated against!" - and a forest of kulaks takes off above the column of demonstrators, a unanimous "U-UUU!", "We are rejected!" - and new consonant sounds and gestures of a decent-sized crowd.

Here is a rally ... And then a car flies out from around the corner, you pour out of it - this is immediately obvious - journalists. They pull the cable, point the camera, and the girl with the microphone runs up to Fisch... A question sounds in an unknown language... Unknown not only to me, but, characteristically, to Abram Mikhailovich as well. Staring at the girl's eyes, Fish classically climbs "into the roof", publishes the same

classic Ukrainian "Ha?!".

Another question and the same response. The girl says something into the microphone ... The car leaves for a long time  
sti.

And the girl asked in Hebrew: "What do you want? What are you fighting for?" And she commented: well, they say, these people make noise, but for several years of living in Israel they did not bother to learn Hebrew. Need comments?

However, Fish is still trifles!

It is much more difficult to imagine swastikas on the walls of houses in Israel. When I heard about this for the first time, I only found what to say, looking directly into the eyes of the interlocutor:

- Can't be!

And then they showed me photographs, and in these photographs there were swastikas drawn on the white walls of houses. The name of the city was also visible, written in Hebrew and in English: "Bar Sheva". You have to believe. And we also have to remember that Soviet Jews are the most Soviet in the world.

Take, for example, the eerie destructive role that a certain Sharansky played in Israeli politics. A political prisoner and a "fighter for something" in the USSR, he built his political activity in Israel on the same "protest against oppression", relying on the "protest electorate", that is, people who are ready to rebel against everything in the world. In the wake of the movement of immigrants from Russia (which can be judged by Fish), he came to the Knesset and, with his partly inept, partly criminal actions, caused enormous damage to Israel's policy towards the Palestinians. In many ways, he directly provoked the current crisis (in fact, the war). Having done all this, Mr. Sharansky proudly retired from his post, "not understood" by the group.

407

Meeting in the Kremlin: President of the Russian Federation V.V. Putin with Chief Rabbi of Russia Bird Lazar. February 7, 2002

by minds - an action both in the spirit of a Jew and a Russian  
intellectual.

Is it any wonder that Israel's immigration policy has changed dramatically in recent years. The authorities of this country (not otherwise in a fit of anti-Semitism) began to take a much stricter attitude towards the selection of candidates. They study the documents more carefully, try to take fewer goyim traveling with Jews. And then earlier, in the early 1990s, her husband and five relatives of her husband, Ukrainians, Russians or Kazakhs, entered with one Jewish woman.

They pay attention to whether a religious person is going to Israel, what his motives are, whether he understands where he is going...

From the Soviet Jews and Israel is not at all enthusiastic.

The energy of national disintegration has brought to life a huge conglomerate, including hundreds of thousands, even millions of people, of a kind of international losers who feel bad everywhere: in Russia, in the USA, in the FRG, and in Israel. Something like this Bagritsky could wander around any country and see one thing everywhere: how disgusting, gray, dull, disgusting everything is here ...

408

This bunch of losers badly need the myth of the evil anti-Semites. About those who will justify their wretchedness, who can be blamed for their own failure, who will be to blame for the failures of these mediocre creatures, and from whom money can be shaken.

They need fairy tales about German anti-Semites who gnawed the throats of six million Jews with their teeth in order to have someone to steal money from (losers, after all, do not know how to earn money themselves).

About the Polish anti-Semites who handed over to certain death three or four million Jews in Poland. This myth may come in handy in order to rip money off the Poles as well, and is useful in general. Not to write that many Jews hated Poland, that the flight from it became a kind of psychological salvation

niem.

But the myth about Russian anti-Semites is especially needed! After all, it was the Russian anti-Semites who invented that there were too many Jews in the Cheka and among the first wave of communists, they came up with a bunch of all sorts of "slanderous fabrications", and the now scrabbled mediocrity was not allowed to become writers and scientists and generally drove the poor things to emigration.

I want to remind the reader once again: in order to obtain an entry visa to the United States or Germany, the right to settle in this country forever, a Jew must become a "refugee" - that is, "prove" that he is persecuted, it is dangerous for him and his family to live in Russia. That is, all these people are not "individual representatives", not a part of those who left, but ... all. Every single one of them in the consulate of the USA or the FRG bred turuses on wheels, hung noodles on their ears, rubbed their glasses and drove a blizzard. That is, to put it simply, they all lied and slandered us who remained —what vicious anti-Semites we are with slaves in the dark recesses of the gloomy Slavic soul, vile stranglers of freedom that persecute the Jewish race everywhere.

Moreover, these lies and slander are part of the rules of the game. Going to the consulate for an interview, these people already knew that they would have to lie and what to bear false witness about. =

And I assure you, dear reader, it is simply difficult for a mentally normal person to imagine how much lies and slander, how much malicious, envious delirium is poured out in the Jewish emigrant environment on Russia and on all of us. Sometimes you just wonder!

So my big advice to all readers: as soon as anti-Semitism comes up, if they try to accuse you of it, first try to understand what it is all about, and only then react at the level of emotions. But be prepared: it is the desire to think and reason that can cause a counter surge of irrational hatred and anger.

409

## ON OBJECTIVITY

Someone will surely consider my book "not objective enough." The answer is very simple: prove it! Do not shout, do not squeal, do not bark like D. Markish at Solzhenitsyn, but prove them. One of the parties to the conflict looks somehow not very attractive to me, but is it my presentation? Bulgakov honestly tried to write The White Guard objectively, without taking the position of either the Whites or the Reds. It's not his fault that a drunken janitor or Petlyurov's pan of the smoking room somehow lose to Nai-Turs and Alexei Turbin. He wrote just objectively, Mikhail Afanasyevich. If he made the Petliurists at least to some extent equal to the Russian intelligentsia, then it would turn out to be biased and false.

It's the same here: it's not my fault that serious Jewish people didn't even become singers of the national renaissance, much less jump into utopia. That Babel and Bezymensky evoke a shudder of disgust, that N. Mandelstam's reasoning is the reasoning of an alien being, is it my fault? Rather, I would lie, make Bagritsky equal to Gumilyov, put Sverdlov and Denikin on the same level. Objectivity is precisely in the fact that these people are very, very different. In every way.

Maybe it is anti-Semitism to consider all people equal. In this case, I am an anti-Semite.

Perhaps making equal demands on everyone is anti-Semitism? Then I am also an anti-Semite.

Of course, I deny the Jews racial, religious or any other exclusivity. If it follows from this that I am an anti-Semite, then you are welcome, but then an anti-Semite is generally any decent person.

If you do not love the wild muzhik, who claims to be the light of the world; unscrupulous and stupid lumpen - anti-Semitism, then this is my "irrational disease". I don't like fools. Smart - very. Regardless of nationality.

I don't like declassed and denationalized elements - and I don't make an exception for the Jews. And what must be done?

If anti-Semitism is the absence of some special interest in the Jews, then I am gravely guilty here too. Because, having written the last two books, I have exhausted my interest in the persecuted tribe,



and obviously for a long time. Maybe I'll revise one of these books again. Maybe I'll do something that I haven't got my hands on now: the State of Israel, the mysteries of the "blood libel", something else. But, most likely, I will never return to the Jewish theme at all.

## CONCLUSION

THE LAST WORD OF THE PARTICIPANT OF  
THE EVENTS, OR  
THE CONCLUSION OF THE EARTHMAN

Everything that is called wealth, genius,  
fame, does not matter if people do  
not become kinder to each other.

D. Cusack

One cannot return to the times when the Ashkenazi  
Jews were not even a national minority, but rather one of the small  
native peoples living in the Russian Empire. A people with its own  
language, its own territory, its own line of conduct. There were more of  
them than the Crimean Tatars, and almost as many as the Kazan  
Tatars. And more than Estonians, Latvians and Lithuanians. These  
times ended quite recently, before our eyes. But they ended irrevocably.

That is, of course, in memory of this stage of our common history, there  
is still, for the edification and intimidation of the whole world, the  
Russian-Jewish Soviet civilization CIA.

Someone will certainly not like how badly I spoke about some of its  
sides or about its builders. I would be glad to hear objections... But as I  
asked more than once, it would be nice not in the genre of a woman's  
squeal.

411

But this time will not return. You can't go back to quite recent times, when for  
two or three generations the Ashkenazi people painfully dissolved among us. There  
is no way to bring back the era when a noticeable part of the Russian intelligentsia  
was of Jewish origin, and in the southern bazaars old men called to Yiddish.

Frankly, I sometimes feel sorry for this not so long ago, but already late  
antiquity. There is always a pity for everything that just happened, but now it  
has disappeared. After all, dinosaurs sometimes cause. aching feeling: what kind  
of interest they were

springy! Big, bright, with huge teeth, skin shimmering in the sun, the behavior of huge wingless BIRDS ...

Can you imagine how interesting it would be if dinosaurs lived to our times?! What pandemonium will reign in 300 parks all over the world if an obscure rumor about a pterodactyl living out its life in a bend of the Congo, about a huge shipekwe from Lake Bangweulu, is confirmed, and such a creature appears in the sight of a respectable public ... But they just took and you died... It's a pity!

My memories of the USSR are not only dark; There were bright moments too. It so happened that the Jews in these memoirs occupy precisely the bright areas. Life turned out in such a way that the Jews didn't do anything bad to me personally, but I had many friends and Jewish colleagues. At times, say it in the spirit of Mowgli: "You and I are of the same blood, you and I .. But if I say, an idiot will immediately be found, oh. ry will be offended, how dare I cling to the "ancient and indivisible." And some other idiot will yell cheerfully: "Confessed!"

`Therefore, I will say almost the same thing, but still different: "WE ARE FROM THE ONE AGE - YOU ARE."

It is a pity that my sons, and even more so my daughters, will no longer be able to reproduce this experience of life in a vast empire, in a cauldron of peoples. I don't feel sorry for the ideology, and even more so for the Soviet government, but sometimes one does feel sorry for the empire.

Our children will have a more meaningful, kinder, but in some ways worse life than ours. From what follows only. that there is no gain without loss.

What will happen? In my opinion, only good.

The wave raised in Russia and throughout the world ideologically. mi lumpen-Jews, subsidies. It was suffocating and smelled bad, but now it is less and less. Soon it will not exist at all, because the lumpen Jews themselves will finally devour themselves.

412

The Ashkenazi Jewish people are no more. But there are those groups of Jews who, even while remaining loyal residents of different countries, will not want to disappear completely. The Jewish people of Israel are rapidly forming, and they are also unlikely to want to disappear.

Will they have a place on earth?

And the entire Jewish Judaic civilization, and all the peoples included in it, may very much need Russia.

After all, these Jews will also have to live in a world that is less kind, more severe and cruel than even their fathers and grandfathers had. Judge for yourself..

For centuries, millennia, Jews have been the advanced people of the Earth: the only one without exception literate people. Among. of any other people in any country of the world, they were the largest group of literate people. Always and everywhere the number of literate Jews outnumbered the literate elites of all nations.

But now it's not like that. For the first time in their history, all Jewish peoples will have to learn to live in a world that is also literate. In a world where the Jews do not have the former advantages, where the Jews can no longer play such an exclusive role. |

There are two more circumstances to this:

1. Termination of payments from Germany.

That is, while they continue, but how long will they go? The day will inevitably come when the last time the FRG will transfer its last euros to Israel. This alone will mean that Israel is unable to accept the new "repatriates" who fled to their "historical homeland" from the fierce Siberian anti-Semites.

2. Termination of unconditional US aid. |

I won't argue whether the traditionally pro-Israeli position of the United States was explained by the desire to lay a hand on the oil of the Middle East, a confrontation with the Arabs, or a colossal "Jewish lobby".

"Do you know what percentage of US capital is controlled by Jews?! Up to 50%!

This figure seems highly exaggerated to me. The Americans themselves call another one - about 30%, no more. But even let it be 50%! All the same, after all, everything said about the assimilation of Russian Jews also applies to American ones. Even today, the descendants of German Jews, the founders of the bank "Kuhn, Loeb" and others, do not feel like Jews. They have no reason to go to rallies and other ugly gatherings of beggars. They don't need it, and in general they are very busy: frantically winding up a million

413

per million and are very afraid of dying, not having time to make 100 to 100 again.

For a while, Jewish activity will be supported by new arrivals, but for how long? As now, from the Russian emigration, from hundreds of thousands of people, several thousand old people remained, so from the many thousands of gatherings of Jews who protested

against the policy of tsarist Russia, there will soon be thousands, and then only a few. That is, the Jews will not disappear, including the Jewish millionaires, they will simply not give a damn.

What does this mean? Exactly one thing: different Jewish peoples all over the world will have to solve their problems, as adults are supposed to: on their own. Not relying on the American uncle and the complex German, who pays off from the real or fictional crimes of the ancestor.

Both Israel and Jews in many countries find themselves face to face with a vast, rapidly changing and growing Muslim world. The most anti-Semitic, the most vicious sites on the Internet are the sites of the Muslim world. "Let's water our horses with the blood of Jewish dogs" - even adjusted for the Oriental flamboyance of speech, it sounds quite creepy. Who can Jews rely on in a rapidly changing world?

I will not try to guess what alliances and blocs can develop in the world.

I will not guess what kind of wars can blow up this world.

I won't even guess whether the union of the Jews of the Diaspora, Russia and Zion will continue and flourish. It's covered in darkness news.

I'm not sure that everything will be so completely calm and bloodless.

Most likely, I just want to believe in the triumph of reason and kindness.

And, uh, of course, I'm convinced that calling a spade a spade - naming everything that has happened over decades and hundreds of years - is a necessary condition for normalization. I absolutely would not want the grandchildren and great-grandchildren of the killers to pay for the crimes of their ancestors. It would be as stupid as blaming contemporary Germans for the crimes of the Nazis (blaming 100% of grandchildren for the crimes of 1% of grandfathers).

The world will not become any better or more pleasant for life if we ourselves or the Muslims make the Jews choke on their own blood, like the poor fellow Abram Fish. The morality of the Old Testament requires revenge up to the fourth generation. Somehow I don't want to - I live according to the law of Jesus Christ, and not according to the tribal covenants of Joshua.

"Nothing separates us but the past" is what Poles say about Ukrainians. And the Pov not only separates us from the Jews, that's how it is.

414

What can help you get closer? Only mutual understanding.

On what can understanding be based?

Exclusively on knowing each other.

Perhaps the hysterical enemies of any truthful information, psychopathically squealing about "anti-Semitism" when they receive real information about the Jews in Russian Soviet history - perhaps they have the best intentions.

It is not easy to believe in this: experience says that the one who hides something usually intended evil. Well, let's try to believe in their best intentions.

But even in this case, there is no worse basis for rapprochement and friendship than reticence and ambiguity. The unkind, vile tradition of hushing up and distorting the pages of recent history terribly hinders, turns into a brake on movement.

What does it mean?

If we want a good, reasonable future, today we need to talk to each other. To speak, among other things, about those things that are most stubbornly hushed up. And which are sometimes ashamed, scary, unpleasant to remember (the Kiev Cheka and executions in the Crimea - as a vivid example).

I hope that my book will also become one of the stones that fill up the gap between our peoples.

#### LATEST | A MARTIAN'S WORD, OR ALIEN'S CONCLUSION

The teacher may get a gloomy impression from the book: they say, there has never been any mutual understanding between Russians and Jews, and there is not! "Two hundred years together" - called his book A.I. Solzhenitsyn. You read Burovsky and you are convinced - what kind of "together" is there ?! For two hundred years they had not seen each other point-blank, at maximum volume they had not heard. Everyone yelled something different, and that's it.

The land of ash kenazi fell victim to this hearing deficit. Not everyone understands that no matter what account the Russians bring against the Jews and for whatever sins, they have done much more towards the Jews. They not only practically destroyed the Ashkenazi country, but exterminated the people themselves - yes, they exterminated not physically, but through cultural and physical assimilation. |

Polish-Russian Ashkenazim have descendants. Some of them became Russians, some became people of European nations, some were assimilated in the USA or in Israel. But in Russia there is such an organization: "The Union of Descendants of the Russian Nobility." Because the nobles have long been gone, but their descendants are nowhere to be found

415

foxes. It is the same here - there are no Ashkenazi Jews. Do not turn on

the back of opportunities to turn it into Yiddishland - a state with its own flag, "Jewish colloquial jargon" as the state language and a visa system at the border.

But there are descendants of Polish-Russian Jews, and the future of Russia to some extent depends on whether they can speak with Russians, and Russians can hear their words. And vice versa.

Burovsky assures us that "it is necessary to talk to each other," but, after all, this had to be done before. The lack of "hearing" and cultural deafness have already given rise to colossal misfortunes and unhappiness. What inspires optimism?

Oddly enough, but these are troubles and misfortunes themselves. Earthlings may have a different opinion, but from Mars one can see very well: the human consciousness is so stupid, so inflexible that it can be changed only by shedding a river of blood. Britain on the fields of the First World War lost half of the young men of two generations - and in society there was a certainty that war could not be the way to solve political problems. In Germany there was no such confidence at that time; it took the Second World War, the death of three million people under the bombing, the dismemberment of the country.

It is the same here: it may very well be that the death and suffering of tens of millions of people will make us realize the harm of national egoism. The descendants of those who missed each other may begin to speak so that they do not have to shoot again.

In addition, there is no Ashkenazi Jews as a people, no territory inhabited by them, which, at least theoretically, can become Yiddishland. Today Russia is dealing with completely different Jews. |

Today the Jews in Russia are more like the Jews of Holland or Denmark than Poland: a bunch of them, without their own language, special customs and without territory. A vanishingly small percentage of the population, no different from the rest, except for the memory of the fate of great-grandfathers and great-grandmothers.

Among Burovsky's peers there are still purebred Jews... who are sinking ever deeper into the Russian sea. But in thirty years they will be just old people, and the Park of the Forgotten Jews will die out completely. This part of Jewish Russia will live for many more generations, but it will live in the blood of less and less pure-blooded people, more and more dissolved in Russian Russia. And there are fewer people who are different from ethnic Russians.

-- With these people it is not so difficult to start a productive dialogue.

Religious Jews, those who want to keep their religious law, today they are 90% in Israel, but who knows ... History may turn so that Israel or

will disappear altogether from the geographical map, or, in any case, will not be able to accommodate the people living in it now.

With Jews who want to remain Judaists and traditionalists, Russians can also start talking, because they are no longer hindered by participation in a common utopia. Then "it was necessary" to pull the blanket over oneself, to find out who is better and who is worse, who is more "correct" according to this utopia. Today, nothing prevents one from accepting oneself and the "other" calmly, at the level of descriptions. He's just the way he is, that's all.

Perhaps even a new dialogue between "Greeks and Jews" will become possible. Now it is not very real, because there are no Jews in Russia. With ideological Jews, a conversation on serious philosophical or religious topics does not make sense. An argument between a philosopher and a lumpen is a futile exercise, but an argument between two philosophers is already something that I will watch with great pleasure through the largest telescope.

## LITERATURE

1. Great Soviet Encyclopedia. 3rd ed. T. 1. M.: Soviet Encyclopedia, 1970. Article "Asia".
2. Drozdov Yu., Fartyshev V. Yuri Andropov and Vladimir Putin. On the road to revival. M.: Olma-Press, 2001.
3. Kheifets M. Place and time (Jewish notes). Paris: Third Wave, 1983.
4. Gessen Yu.I. History of the Jewish people in Russia: In 2 vols. T. 1. L.: Typography. cooperative society, 1925.
5. Klier J.D. Russia is gathering its Jews. The origin of the Jewish question in Russia: 1772-1825. Jerusalem: Gesharim - M.: Bridges of Culture, 2000.
6. Solzhenitsyn L.I. Two hundred years together (1795-1995). Ch. [M.: Russian way, 2001.
7. Jewish Encyclopedia: In 16 vols. T. 7. M.: Terra-Teta, 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and the publishing house of Brokga Uz-Efron). |
8. Jewish Encyclopedia: In 16v. T. 1. M.: Terra-Tegta; 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and the publishing house of Brokga uz-Efron).
9. Jewish Encyclopedia: In | 6v. T. 13. M.: Terra-Tega, 1991. (Reprinted edition of the Society for Scientific Jewish Knowledge and the publishing house of Brokga uz-Efron). |
10. Derzhavin GR. Opinion on the aversion in Belarus of hunger and the organization of the life of the Jews // Derzhavin G.R. Cit.: In 9 volumes. / With explanatory notes. I. Grot. T. 6. St. Petersburg: Academic Publishing House, 1876.
11. Derzhavin G.R. Opinion about disgust in Belarus of hunger and

device of life of the Jews // Derzhavin G.R. Cit.: In Et. / With explanatory notes. I. Grot. T. 7. St. Petersburg: Academic Publishing House, 1878.

12. Golitsyn N.N. History of Russian legislation on Jews. T. 1. St. Petersburg: Publishing House of A. Marx, 1886.

13. Jewish Encyclopedia: In 16v. T. 3. M.: Terra-Tegta, 1991. (Reprinted edition of the Society for Scientific Jewish Knowledge and the Brokg Publishing House

uz-Efron).  
418®

14. Pozner S. Jews of Lithuania and Belarus 125 years ago // Jewish World: Yearbook for 1939. Paris: Association of Russian-Jewish intelligentsia, 1939. |

15. Dinur B.-Ts. Religious and national image of Russian Jewry // Book about Russian Jewry: from the 1660s to the 1917 revolution. New York: Union of Russian Jews, 1960.

16. History of the Jewish people. From the Talmudic era to the era of emancipation. Jerusalem: Aliya Library, 1993.

17. Gessen Yu.I. History of the Jewish people in Russia: In 2 vols. V.2. L.: Printing house of the cooperative society, 1927.

18. Brief Jewish Encyclopedia. T. 4. Jerusalem: Jewish Community Research Society, 1988. |

19. Herzen A.I. Past and thoughts. M.: Det. lit., 1976.

20. Gilyarovsky V.A. My wanderings // Gilyarovsky V.A. Cit.: In 4 vols. T. 1. M.: Pravda, 1967.

21. Jewish Encyclopedia: In 1bt. T.9.M.: Terra-Tegga, 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and the publishing house of Brokga Uz-Efron).

22. Soloviev V.S. Letter to F. Getz // Solovyov V.S. The Jewish question is a Christian question. Collection of articles. Warsaw: Pravda, 1906.

23. Leskov N.S. Jews in Russia: a few remarks on the Jewish question. Pg: Gosizdat, 1919.

24. Tolstoy A.K. Message to F.M. Tolstoy // Tolstoy A.K. Sobr. cit.: In 4 volumes. T. 1. M.: Khudozh. lit., 1963.

25. Nikitin V.N. Jewish farmers: the historical, legislative, administrative and everyday situation of the colonies from the time of their inception to the present day. 1808-1887. SPb., 1887.

26. Harriot J. Among the Yorkshire hills. M.: Mir, 1994.

27. Pomerants S.G. Moral image of a historical personality // Pomerants G.S. Unpublished. Frankfurt am Main: Sowing, 1972.

28. Orshansky I. Jews in Russia: essays on research. Issue. ].



SPb., 1872.

29 Gliner E. An element with a human face? // Time and us, 1993, No. 122.

30. Gershenzon M. The fate of the Jewish people // "22", 1981, No. 19.

31. Larin Yu. Jews and anti-Semitism in the USSR. M.-L.: GIZ, 1929.

32. L.N. Tolstoy on the Jews / Foreword. O.Ya. parchment. St. Petersburg: Vremya, 1908.

33. Brief Jewish Encyclopedia. T. 2. Jerusalem: Jewish Community Research Society, 1988.

34. Aldanov M.A. Russian Jews in the 70-80s. Historical sketch // Book about Russian Jewry: from the 1860s to the 1917 revolution. New York: Union of Russian Jews, 1960.

35. Russian Jewish Encyclopedia. T. 1. M., 1994.

36. Zeltser A. Pogrom in the Balta // Bulletin of the Jewish University in Moscow, 1996, No. 3 (13).

37. Teitel Ya.L. From my life for 40 years. Paris: Publishing house of J. Povolotsky and Company, 1925.

38. Orlov B. Not the ones you learned the alphabets // Time and we, 1975, No. 1.

39. Marshak S.Ya. At the beginning of life (pages of memoirs) // Works: V4tT 4. M.: Hood. lit., 1960.

419

40. Lokshin A. Kier 1). Gptrepa1 Kis\$1a'5 LTemlzV OtsezNop, 1855-1881. 1995. Klier J.D. The Jewish Question in the Russian Empire, 1855-1881. Cambridge, 1995 // Bulletin of the Jewish University in Moscow, 1996, no. 3 (13).

41. Sliozberg B.G. Things of the past. Notes of a Russian Jew: In Zt. T. 2. Parikh, 1933.

42. Sliozberg B.G. Things of the past. Notes of a Russian Jew: In 3 vols. T. 3. Paris, 1934.

43. Markish D. Two Goliaths // Lechaim, 2001, No. 9.

44. Jewish Encyclopedia: In 16 vols. T. 12. M.: Terra-Tegta, 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and Brockhaus-Efron Publishing House). —

45. Brief Jewish Encyclopedia. T. 6. Jerusalem: Society for the Study of Jewish Communities, 1992.

46. Chisinau pogrom: indictment // Liberation. Stuttgart, 1903, No. 9.

47. Materials for the history of anti-Jewish pogroms in Russia / Ed. and with enter. word S.M. Dubnova, G.Ya. Krasnova-Admoni. T. [ . Pg, 1919.
48. Frumkin Ya.G. From the history of Russian Jewry. Memoirs, materials, documents // A book about Russian Jewry: from the 1860s to the 1917 revolution. New York: Union of Russian Jews, 1960.
49. Bikerman I.M. Russia and Russian Jewry // Russia and Jews. Paris: UMKA-Proges\$, 1978.
50. Zhabotinsky V. Introduction // Bialik Kh.N. Songs and poems. St. Petersburg: Zaltsman Publishing House, 1914.
51. Krol M. Chisinau pogrom of 1903 and the Chisinau pogrom process // Jewish world. Sat. P. New York: Union of Russian Jews in New York, 1944.
52. Buchbinder N.A. Jewish labor movement in Gomel (1890-1905) // Krasnaya letopis, 1922, no. 2-3.
53. Lokshin 4., Dushenko K. Russian political quotes from Leni to Yeltsin. What was said, by whom and when. M., 1996 // Bulletin of the Jewish University in Moscow, 1996, No. 3 (13).
54. Shulgin V.V. What "we" don't like about "them". St. Petersburg: Veche, 1993.
55. Jewish Encyclopedia: In 16 vols. T. 10. M.: Terra-Tegtga, 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and Brockhaus-Efron Publishing House).
56. Korolenko V.G. House number 13 // Collection. cit.: In 9 volumes. M.: Artist. lit., 1995.
57. Kazt M.A. Nazugu oh Lem; t Modet Titez\$. Me WagK. Negbets Ribiz\$ t Sotrapu, 1923.
58. Sliozberg B.G. Things of the past. Notes of a Russian Jew: VZtT. 1. Paris, 1933.
59. Praitman L. Pogroms and self-defense // "22", 1986, No. 51.
60. Lesin A. Episodes from my life // Jewish world: Sat. P. New York: Union of Russian Jews in New York, 1944.
61. Markish D. About Jewish hatred for Russia // "22", 1984, No. 38.
62. St. Petersburg Vedomosti, 1903, 24 April. ,
63. Krol M.A. pages of my life. Vol. 1. New York: Union of Russian Jews in New York, 1944.
- 420
64. Pasmanik D.S. Russian Revolution and Svreystvo (Bolshevism and Judaism). Paris, 1923.

65. International Jewish newspaper, 1992, No. 6 (70).
66. Kuprin A.I. Resentment. True incident // Kuprin A.I. Sobr. op. T. 4. M.: Khudozh. lit., 1958.
67. Kuprin A.I. Gambrinus // Kuprin A.I. Sobr. op. T. 4. M.: Khudozh. lit., 1958.
68. Pomerants G.S. Paradoxes of modernization // Man, 1991, No. 1.
69. Geller A. Universe beyond dogma. Soviet science fiction. Gondop: Owersea\$ Ribisanop\$ HercegsVapre G44, 1985.
70. Brief Jewish Encyclopedia. T. 7. Jerusalem: Jewish Community Research Society, 1993.
71. Pocket Jewish Encyclopedia. Rostov n/a: Phoenix, 1999.
72. Geller M., Nekrich 4. Utopia in power. Hopdop: Oyersea\$ Ribsanop\$ Ch(egsvapre [4a, 1986. -
73. Ogyp4p\$\$ money CessMsve. Vap@ 2. Metstei zey 1789. Zshiran Riz5e!4o{-Vegt-Ger2p: Ern\${ Kei Zsvshbispuyao, 2001.
74. D'Ancos Helene Carrère. Broken empire. National revolt in the USSR, Gondop: Ouerseas Ribisanop\$ PiegsVapre Ha, 1982.
75. Zo deshat A. Mouetfeg zesNte!pt. MipsNep-2misv: R1reg, 1986.
76. Frans A. Massacre in Russia // Frans A. Stories. M.: State publishing house of the artist. lit., 1954.
77. Mark Twain. United Lynching States // Mark Twain. Sobr. cit.: In 12 volumes. T. I. M.: State Publishing House of the Artist. lit., 1961.
78. Klimenko M.Ya. Another America. Dreams and reality. M.: Posev, 2001.
79. Diamond M. Jews, God and history. M.: Imidh, 1994.
80. Nudelman R. A ghost haunts Europe // "22", 1992, No. 84.
81. Jewish Encyclopedia: In 16v. T. 4. M.: Terra-Tegga, 1991. (Reprint edition of the Society for Scientific Jewish Knowledge and the publishing house of Brokga Uz-Efron). |
- 82: Concise Jewish Encyclopedia. T. 1. Jerusalem: Gesharim, 1972.
83. Merime P. Serfdom and Russian literature. "Notes of a Russian hunter". The composition of Ivan Turgenev // Merime P. Sobr. cit.: In bt. T. 5. M.: Pravda, 1963.
84. Zhuravleva V. The Jewish question in Russia through the eyes of Americans // Bulletin of the Jewish University in Moscow, 1996, No. 3 (13).
85. Vampire Weekly artistic and satirical magazine. SPb., 1906, No. 2. |
86. Krol M. Nationalism and assimilation in Jewish history //

Jewish World: Yearbook for 1939. Paris: Association of Russian Jewish Intelligentsia, 1939.

87. Parks J. Jews among the nations. An overview of the causes of anti-Semitism. Paris: UMSA-Press\$, 1932. |

88. Sholom Aleichem. From the fair // Sholom Aleichem. Sobr. cit.: Vbt T. 3. M.: Khudozh. lit., 1960. ..

89. Denikin A.I. The path of the Russian officer. New York: Chekhov Publishing House, 1953.

90. Wild A. Russian-Jewish Dialogue. Moscow: Vityaz, 1995.

91. Bulgakov S.N. Apocalyptic and socialism (Religious and philosophical parallels) // Bulgakov S.N. Cit.: In 2 vols. T. 2. M., 1993.

421

92. Mitrofanov G. Marxism as Old Testament chiliasm // Posev, 2002, No. 2.

93. Pomerants G.S. Quadrillion // Pomerants G.S. Unpublished. Frankfurt am Main: Sowing, 1972.

94. Solzhenitsyn A.I. Education // From under the rocks. Digest of articles. Paris: UMSA-Press\$, 1974.

95. Senderov V.A. Russia without intelligentsia // Posev, 1994, No. 1.

96. Melikhov A.M. Confessions of a Jew. St. Petersburg: New Helikon, 1994.

97. Burovsky A.M. Siberian horror-3. M.: Olma-Press, 2001.

98. Berdnikov L.P. All Krasnoyarsk authorities. Krasnoyarsk: Krasnoyarsk bookstore. publishing house, 1995.

99. Eskin Avigdor. Return. 1991, Nos. 3-4.

xo Agursky M. Are Zionism and Socialism Compatible? // "22", 1984, [

101. Deutsch L. The role of the Jews in the Russian revolutionary movement. T. |. M.-L.: GIZ, 1925.

102. Rubinstein A. From Herzl to Rabin and beyond. One Hundred Years of Zionism. Minsk: Met, 2000.

re Aronov A. Principles of proletarian Zionism. Pg.: A.R. Grushkin, 1917.

Shvaruman M.S. Community and Zionists. Pg.: Vostok, 1917.

the Basel Program of the World Zionist Organization; Program of National-Political Demands of the Zionist Organization in Russia; Organizational status adopted at the UP Zionist All-Russian Congress; Instructions from the Zionist Organization

Sevastopol. Sevastopol: Sevastopol City Zionist Committee, 1918.

Gepstein S.K. Paths of the Jewish Revolution. Pg.: Herzliya, 1918.

"Gehover ..." - All-Russian Zionist organization of student youth. Charter. Pg.: Kadima, 1917.

Milshtein A. Essence of Zionism. The Program of the National-Political Demands of Zionism in Russia (the Petrograd Program). Achinsk, Achinsk Zionist Committee, 1917.

Zionist organization in Russia. Central Committee. Palestinian Commission. Appeal. M., 1917.

Third All-Russian Congress of Zionists in Helsingfors. Detailed report. Questions of real work in Palestine, national-political demands in Russia. Pg.: Vostok, 1917.

Ukrainian Commissariat of Zionist Organizations in Kyiv. Regional Zionist Congress (October 3-8, 1917). Resolution and decisions. Kyiv, 1917.

Trumpeldor I. "Gekhaluts", its essence and immediate tasks (with the Charter and questionnaire attached): All-Russian Labor Organization "Gekhaluts". Pg.: Kadima, 1918.

Yugend Poalei Zion is the Jewish Socialist Union of Working Youth. Resolution of the All-Russian Constituent Conference (Moscow, 1921). program and charter. M.: 20th state. printing house, 1921.

Motylev V.E. Jewish workers' councils and Jewish workers' congress. Moscow: Pass, 1918.

104. Sinelnikov A. How to use Jewish energy for peaceful purposes? // Lechaim, 2002, No. 3.

422

105. Fedotov GP. The face of Russia. Paris: UMKA-Press, 1967. 106.

Landau G.A. Revolutionary ideas in the Jewish community // Russia and the Jews.

Paris: UMKA-Press, 1978. 107. Meletinsky E.M. Poetics of myth.

M.: Vostochnaya Lit., 2000. 108. Tan-Bogoraz V. Union of the Young. A novel from northern life. Khabarovsk: Khabarovsk book. publishing house, 1964. 109. Tyrkova-Williams A. On the way to freedom. G.opdop: Ouerzeaz

Riblsanoz\$ PrzegsVapre [.14, 1990. m Burovsky A.M. Failed Empire-2. M.: Olma-Press,

111. Levin I.O. Jews in the Revolution // Russia

and the Jews. Paris: UMKA-Press, 1978. 112. Mandel V.S. Conservative and

destructive ideas in Jewry // Russia and Jews. Paris: UMKA-Pros\$, 1978. 113.

Dostoevsky F.M.

Demons // Dostoevsky F.M. Sobr. cit.: In 10 vols. T. 7. M. : State publishing house

of the artist. lit., 1957. 114. Efremov I.A. Thais of Athens. Alma-Ata:

Zhazushy, 1980. v 115. Balzac O. De Eugenia Grande. Tallinn: Estonian state. publishing house, 0.

116. Shafarevich I.R. Russophobia // Shafarevich I.R. Does Russia have a future? M.: Soviet writer, 1991. 117. Bagritsky E.G. Origin // Pages of Russian poetry. 1920-1930s. Tomsk: Publishing House of Tomsk University, 1988. 118. Bagritsky E.G. Death of a Pioneer // Bagritsky E.G. Favorites. M.: Detgiz, 1969. 119. E. G. Bagritsky; The man of the suburb // Bagritsky E.G. Chosen. M.: Detgiz, 1969. 120. Bagritsky E.G. TVC // Bagritsky E.G. Favorites. Moscow: Detgiz, 1969. | 121. Bagritsky E.G. Selected Poems. M.-L.: Artist. lit., 1964.

122. Lemke M. 250 days at the royal headquarters. Pg.: GIZ, 1920. 123. Pasmanik D.S. What are we striving for? // Russia and Jews. Paris: UMKA-Rges\$, 1978. 124. Agursky M. Ideology of National Bolshevism. Paris: UMSA-Rges\$, 1980. 125. Destruction of the Cathedral of Christ the Savior. Goopdop: Ouersea\$ RiB{sanop\$ Piegsvapre [44, 1985. 126. Down with the pogroms! Kharkov: Ukrainian Central Agency under the People's Commissariat of Soviet Propaganda, 1919. Mozin M. In a bloody fumes. K. the history of the volunteer pogroms. Kyiv: Kiev city committee of the ESDRP (Poalei Zion), 1920. Leningradsky S. Who and for what organized pogroms against Jews? M.: Krasnaya Nov, 1924. 127. Krasny P. The tragedy of Ukrainian Jewry (to the process of Shvartsbard). Kharkov: State Publishing House of Ukraine, 1928. 128. Bulatsel A. To the homeland from the camp of the whites. Moscow: Goslitizdat, 1924. E.D. Kantor. White: a story about terrible deeds. M.: Krasnaya Nov, 1924. 129. Zaslavsky D.O. Knight of the Black Hundred V.V. Shulgin. L.: Byloe, 1925.

423

,130. Ostrovsky 3.S. Jewish pogroms: Album of illustrations of the pogrom period, 1918-1921. M.: Artist. print, 1924.

Ostrovsky 3.S. Jewish pogroms of 1918-1921. Album. Moscow: School and book, 1926.

131. Bunin I.A. Under the hammer and sickle. London: Dawn, 1982.

Zurov L. Ancient way. Frankfurt am Main: Sowing, 1985.

Ilyin I.A. On Bolshevism and Communism // Ilyin I.A. Sobr. cit.: In 10 volumes. T. 7. M.: Russian book, 1998.

Ilyin I.A. Martyrdom. Church in the Soviet State // Il'in I.A. Sobr. cit.: In 10 volumes. T. 7. M.: Russian book, 1998.

Konchalovsky D.P. Ways of Russia. Reflections on the Russian people, Bolshevism and modern civilization. Paris: UMSA-Presses, 1969.

Regelson L. Tragedy of the Russian Church. 1917-1945. Paris: UMSA-. Pres\$, 1977.

Rar G. The Captive Church. Essay on the development of relations between the church and authorities in the USSR. Frankfurt am Main: Sowing, 1954.

Rozanov V.V. Apocalypse of our time. Moscow: Center for Applied Research, 1990. |

Romanov E.R. In the fight for Russia. M.: Voice, 1999.

Skryabina E. It was in Russia. [0\$ Apr@ez: Altapas, 1980.

Solzhenitsyn A.I. Education // From under the rocks. Paris: UMSA Prezz, 1974.

Terne A. In the kingdom of Lenin. M.: Scythians, 1991.

132. Volkov O.V. Dive into darkness. From the experience. Moscow: Soviet Russia, 1992.

133. Bulgakov M.A. White Guard. Moscow: Pravda, 1989.

134. Buranov Yu., Khrustalev V. The Romanovs: the destruction of the dynasty. M.: Olma-Press, 2000.

135. Sokolov N. The murder of the royal family. Buenos Aires: Edition of the Russian Imperial Union-Order, 1969.

136. Diterikhs M.K. The murder of the royal family and members of the Romanov house in the Urals. Vladivostok, 1922.

137. Ryabov G. How it was. Romanovs: concealment of bodies, search, consequences. Moscow: Politburo, 1998.

138. Red terror during the Civil War. According to the materials of the Special Investigative Commission to investigate the atrocities of the Bolsheviks. Gondop: Owenseas Ribscanops Pmeksvapre 144, 1992.

139. Bela M. The World of Jabotinsky. M.: Vost. literature, 1992.

140. Soloukhin V.A. In the light of day. M., 1992.

141. Shmelev I.V. The sun of the dead. M.: Consent, 2000.

142. Shambarov V.E. White Guard. M.: LLP "Algorithm", 1999.

143. Ivanov G.V. White Lyre: Selected Poems. Moscow: Yauza, 1995.

144. Mandelstam N.Ya. Second book: Memoirs. Moscow: AST Press, 1999.

145. Mandelstam N.Ya. Memories. Book two. Paris: UMSA-Press\$, 1983.

146. Ginzburg E.S. Cool route. M.: Book, 1991.

147. Aksenov V. Every moment free from suffering // Ginzburg E.S. Cool route. Mem/-WOGK: ROZZEH-OZA, 1985.

148. Babel I. Road // Babel I. Favorites. Moscow: Goslitizdat, 1957.

424

149. Safronchuk V. Weimar is not Rapallo, but Putin ns Chicherin // Soviet Russia, 2002, April 16. (No. 42 (12238)).

150. Lechaim, 1999, 1 (81). oo  
Feuchtwanger L. Nationalism and Jewry // Lechaim, 1999, 1

81).

152. Bible. Books of Holy Scripture and the Old Testament. Kanonikis. Moscow: Russian Bible Society, 1997.

and Babel I. Cavalry // Babel I. Favorites. Moscow: Goslitizdat, 1957.

V . 54. Solzhenitsyn A.I. Gulag archipelago. PG-U. Moscow: Inkom NV, 1991.

155. Bukharin N.I. In memory of Ilyich // Family and school, 1989, No. 4.

156. Bulgakov M.A. Heart of a dog // Bulgakov M.A. Diaboliad and other incredible stories. Krasnoyarsk: Krasnoyarsk book publishing house, 1989.

157. Bezymensky A.I. Shot. M.-L.: Gosizdat, 1930.

158. Great Soviet encyclopedia. 2nd ed. T. 4. M .: Soviet Encyclopedia, 1950. Article "Bezymensky".

159. Bezymensky A.I. Town. Moscow: Soviet writer, 1925.

Bezymensky A.I. Cargo. M .: Young Guard, 1926.

Bezymensky A.I. Felix. L .: Surf, 1927. (With dedication: "Dedicated to Cheka Square.")

Bezymensky A.I. People. Moscow: Young guard, 1928.

Bezymensky A.I. Spring prelude. M.-L.: Land and factory, 1929.

Bezymensky A.I. Poems about Komsomol. Moscow: Young guard, 1935.

160. Levinov M. Griboyedov and eunuchs. flies. taspapayt.oge

161. Suvorov V. Icebreaker. M day. M.: LLC "AST-LTD", 1997.

162. Furman D.E. Mass Consciousness of Russian Jews and Anti-Semitism // Lessons of the Holocaust and Modern Russia. M.: Scientific and educational center "Holocaust", 1995.

— 163. Grigoriev G.P. P.I. Boriskovsky against the background of social psychology of the first half of the 20th century // Stone Age of the Old World (to the 90th anniversary of P.I. Boriskovsky). SPb., 2001.



164. Vykhodtsev P. About fashion and eternal values // Our contemporary, 1988, No. 5. |
165. Okladnikov A.P. Essays from the history of the Western Buryat-Mongols (XUP-XV centuries) L. : Sotsekgiz, 1937.
166. Lopatkin`G.S. The chronicle of the city of Achinsk ... - the working people are fighting religion. Achinsk: Light, 2000.
167. Orwell J. Animal Farm // Orwell J. Prose of despair and hope. L.: Lenizdat, 1990.
168. Wild A. Jews in Russia and the USSR. Novosibirsk: Blagovest, 1994.
169. Great Soviet encyclopedia. 2nd ed. T. 49. M. : Soviet Encyclopedia, 1957. Article "Yaroslavsky".
170. Soloukhin V.A. Letters from the Russian Museum // Soloukhin V.A. Time to collect stones. Moscow: Pravda, 1990.
171. Kaganovich L.M. For the socialist reconstruction of Moscow and the cities of the USSR. M.-L.: OGIZ, 1931.
- 425
172. Soloukhin V.A. Black boards // Soloukhin V.A. Time to collect stones. Moscow: Pravda, 1990.
173. White Sea-Baltic Canal named after Stalin. History of construction. M.-L.: OGIZ, 1934.
174. Ivanov Vyach. Sun. Why did Stalin kill Gorky? // Questions of Literature, 1993, No. 1.
175. Wild A. Russian-Jewish Dialogue. Moscow: Vityaz, 1994.
176. Schwartz S.M. Jews in the Soviet Union since the beginning of the Second World War (1939-1965). New York: American Jewish Workers' Committee Edition, 1966.
177. Bulgakov M.A. Master and Margarita. Krasnoyarsk: Publishing House of the Krasnoyarsk University, 1988.
178. Paustovsky K.G. Tale of life // Paustovsky K.G. Sobr. cit.: In bt. T. 3. M.: Gosizdat, 1958.
179. Boyarintsev V. Jewish and Russian scientists: myths and reality. M.: FERI-V, 2001.
180. Freud 3. Yai Ono. Minsk: Prameb, 1993.
181. Shafarevich I.R. Does Russia have a future? Moscow: Soviet writer, 1991.
182. Alekseev V. Pavel Filonov: "Peasant family" // Family and

school, 1989, No. 4.

183. Bataille J. Literature and evil. M.: Publishing House of Moscow State University, 1994.

184. Sarnov B. Jews and Russian literature // Our voice / Opzege Zitsche / 2001, No. 1.

185. Patterson D.G. With a Jewish detachment in Gallipoli. With the appendix of articles by Zhabotinsky V.E. and Trumpeldor I. / Per. from English, ed. and with a preface by K.I. Chukovsky. M.: Publishing House of the Russian Society for the Study of Jewish Life, 1917.

186. Rubina R. Sholom Aleichem. Brief biographical sketch // Sholom Aleichem. Sobr. op. T. 1. M.: Khudozh. lit., 1959.

187. Bagritsky E.G. About Pushkin // Bagritsky E.G. Favorites. Moscow: Detgiz, 1970.

188. Babel I.E. How it was done in Odessa // Babel I.E. Chosen. Moscow: Goslitizdat, 1957.

189. Babel I.E. Home // Babel I.E. Favorites. Moscow: Goslitiz dat, 1957.

190. Babel I.E. Father // Babel I.E. Favorites. Moscow: Goslitizdat, 1957.

191. Babel I.E. End of the almshouse // Babel I.E. Favorites. Moscow: Goslitizdat, 1957.

192. Voinovich V.V. Moscow-2042. Moscow: All Moscow, 1990.

193. Segel A.Ya. How did a man become a giant? Moscow: Detgiz, 1967.

194. Schwartz S.M. Anti-Semitism in the Soviet Union. New York: Izd. Chekhov, 1952.

195. Alekseeva L. History of dissent in the USSR. The latest period Vermont: KugoshKa prez\$, 1984.

196. Pankratova A. Great Russian people. Moscow: Gospolitizdat, 1952.

197. History of the Jewish national movement. 1914-1949. Jerusalem: Aliya Library, 1994.

426

198. Gurko G. Bourgeois nationalist Altman // Soviet art, 1949, 19 Feb.

199. Simonov K. Tasks of Soviet dramaturgy and theater criticism // Literary newspaper, 1949, March 2.

200. Dmiterko L. Status and tasks of theatrical and literary criticism in Ukraine // Literary newspaper, 1949, March 9.

201. Nekrich A. Renounce fear. G. opdog: Ouerseas RiBisaNop\$ PiegsVapre G44, 1979.
202. Borev Yu. Staliniada. Riga: Parity, 1991.
203. Tselkosh L. I am the last // New Poland, 2002, No. 3.
204. Kolman A. We should not have lived like this. Me\ u Work: SBa\4te RiBisanops, 1982.  
not ^ Harvurd R. Six  
million - lost and found. M.: Veche,
206. Weller M. Related conditions // Weller M. I want to be a janitor. St. Petersburg:  
Lan, 1996.
207. Nitoburg E.L. To the question of statistics // Lessons of the Holocaust and aa Russia.  
M.: Scientific and educational center "Holocaust",
208. Yukhneva N. Russian Jews as a sub-ethnic community. The problem of ethnic  
survival // Historical fate of Jews in Russia and the USSR. The beginning of the dialogue. M.,  
1992.
209. Kozak A. Jewish beauty // Lechaim, 2001, No. 3 (107).
210. Galich A. I choose freedom. Verb, 1991, No. 3.
211. Aksenov V. Island of Crimea. M.: Izograph, 2000.
212. Pgazer K. Good sl ro]asu. U/arzgauma: Keith, 1992.
213. Nychek T. Incredible life of Jan Kott // New Poland, 2002, No. 2.
214. Vladi M. Vladimir, or Interrupted flight. Moscow: Progress, 1989.
215. Weinberg P.S. Man in the Ancient Near East. Moscow: Nauka, 1986.
216. Muravyov V.B. There were also Moscow literary legends. Moscow: Nauka, 1981.
217. Strugatsky A. and B. Monday begins on Saturday. M.: Terra, 1991.
218. Khmelevsky D. Under the sonorous voice of blood, or With self-awareness at the ready //  
Continent, 1992, No. 2.
219. Guberman I. Walks around the hut. M.: Glagol, 1993.
220. Neznansky F. Notes of the investigator. New York: Sowing-USA,  
1989.
221. Stevenson RL. Treasure Island. Moscow: Young guard, 1957.
222. Belinkov A. Russia and hell. St. Petersburg: Zvezda, 2000.
223. Kanovich G. Park of the Forgotten Jews // October, 1997, nos. 4-5.
224. Emil Offengelden. Letters from nowhere. Journalism // Druzh-

ba peoples, 1977, no. 12.

225. Hewitt K. Understand Britain. The realities of Western culture for a puzzled guest from Russia. Moscow: Knizhny Mir, 1992.

226. Sevela E. Men's conversation in the Russian bath. M.: Panorama, 1993.

227. Solzhenitsyn A.I. Jews in the USSR and in the future Russia. Slavyansk, 2000.

427

228. Bulgakov M.A. Fatal eggs // Bulgakov M.A. Diaboliad and other incredible stories. Krasnoyarsk: Krasnoyarsk book. ed., 1989.

229. Kuraev A. Occultism in Orthodoxy. Moscow: Blagovest, 1998.

230. Samoilov A. Inverted world. St. Petersburg: Farn, 1993.

231. Khonigsman J. The catastrophe of the Jews in Western Ukraine. Jews of Eastern Galicia, Western Volyn, Bukovina and Transcarpathia in 1933-1945. Lvov, 1998. |

232. Solzhenitsyn A.I. Through the chad. Paris: UMSA-Press\$, 1979.

233. Naumov I., Flegon S. Russian anti-Semitism and Jews. London: Phlegon Press, 1968.

234. Cusack D. Hot summer in Berlin. M.: Mir, 1964. .

235. Efimov B. Who is the editor here?! // Lechaim, 1999, 1 (81).

236. Poplar E. Hunt for the Russian mafia // Topol E. Hunt for the Russian mafia. Assassin for export. Kremlin prisoner. St. Petersburg: VIS, 1994. |

## CONTENT

### INTRODUCTION a 3

### PART 1. JEWS IN THE RUSSIAN EMPIRE Chapter

#### 1. "Trophy" Jews, or yelling

from the Commonwealth ..... 8 Chapter 2.

Attempts to correct the natives ..... liiiiiiiiinii, 19 Chapter 3. The myth of fading without earth .....  
ii iiiiiiiiiiililine 49

### PART N. RUSSIAN-JEWISH QUESTIONS

Chapter 1. Emancipation in Russian style..... and iniiiiiiiianini 63 Chapter 2. What did the people think? ..... and 89 Chapter 3. How the myth was created..... cheniya Internet 108 Chapter 4. What was needed abroad? .....liiiiiiiyaitinnin 125 Chapter 5. The Jews and the Russian intelligentsia.....Iziiiiiyyatninnin 140 Chapter 6. Schwonder's adventures in Russia.. ..... „i nyenninnnn 153 Chapter 7. The energy of cultural splitting ..... „elinnii 170

## PART III RUSSIAN-JEWISH CIVILIZATION

Chapter 1. Tearing off the Russian head ..... lili .. aa 188 Chapter 2. Tears of the Russian head ..... „ii iiiiiiiitnninini 217 Chapter 3. New Russian the government ..... 232 Chapter 4. The Odessa period of the development of Russian culture ..... 250 Chapter 5. The consequences of the Odessa period

development of Russian culture ..... ii niiiiiiinae, 277 Chapter 6. The end of the Jewish period 4 ..... ii. Iliniiiiiiiiiiiiin, 284 Chapter 7. Virtuality of continuation of Russia ..... laziness. 292

429

## PART TU. GROWTH OF THE RUSSIAN HEAD

'lava: R.RUB ooo:

Chapter 2. Regeneration in Russian ..... yene ioliiiatiiiiieninin Chapter 3. Jews in the Russian USSR ..... iiiiiiiiiiiinnie Chapter 4 .Those who felt good ..... and. leeeeeeeeeeeeeeeeeeeeeeeee Chapter 5

## Chapter 6

Chapter 7. Land of Great Disappointment .....-illennini: Chapter 8. The Myth of Anti-Semitism .....

ELEN o o fight

## Literature of her

Books of the AST publishing group you can order and receive by mail in any corner of Russia. Write:

107140, Moscow, PO Box 140  
A FREE CATALOG IS SENT

You can also purchase books from the AST group at low publishing prices in our company stores:

Moscow

metro "Alekseevskaya", Zvezdny Blvd., 21, building 1, tel. 232-19-05 metro station "Altufievo",  
Altufevskoe shosse, 86, office] metro station "Varshavskaya", Chongarsky  
blvd., 18a, tel. 119-90-89 metro station Krylatskoye, 18 Autumn boulevard, building 1  
metro station Kuzminki, Volgogradsky pr., 132, tel. 172-18-97  
Shi m. "Poveletskaya", st. Tatarskaya, 14, tel. 959-20-95 Shi m. "Perovo", st. 2nd  
Vladimirskaya, 52, tel. 306-18-91, 306-18-97 shi M. "Pushkinskaya",  
"Mayakovskaya", st. Karetny Ryad, 5/10, tel. 209-66-01, 299-65-84 Shi m. "Sokol", Leningradsky pr.  
781-40-76 shi: m. "Sokolniki", st. Stromynka, d. 14/1, tel. 268-14-55 Shi m. "Togon",  
"Marxist", B. Fakelny per. house 3,  
building 2, tel. 911-21-07 Shi m. "Tsaritsyno", st. Luganskaya, d,  
7, office ], tel. Tel. 783-97-08 shi Trade complex "Crocus-City", 65-66th km of the  
Moscow Ring Road, tel.\*9 42-94-25

Shi

regions Arkhangelsk, 103rd quarter, st. Sadovaya, 18, tel. (8182) 65-44-26 shi Belgorod, B. Khmel'nitsky Ave.,  
132a, tel. (0722) 31-48-39 shi Kaliningrad, pl. Kalinina, d. 17-21, tel. (0112) 44-10-95 shi  
Krasnodar, st. Krasnaya, d. 29, tel. (8612) 62-55-48 Shi Kursk, Lenin street, 11, tel.: (0712)  
22-39-70 Shi Nizhny Novgorod, Gorky Square, 1/16, tel. (8312) 33-79-80 shi  
Novorossiysk, Tchaikovsky square, phone (8612) 68-81-27 shi Orenburg,  
Turkестanskaya street, 23, phone (3532) 41-18-05 15, Kosmonavtov avenue, Rostov-on-  
Don, tel.: (88632) 35-99-00 1, Lomonosov st. (0855) 52-47-26 shi Ryazan, Pochtovaya st., 62,  
tel.: (0912) 20-55-81 shi, Somara, Kirov ave., 301, tel.: (8462) 56 -49-92 Shi, Smolensk,  
Gagarin St., 4, phone (0812) 65-53-58 or Vii, Tula, Lenin Ave., 18, phone (0872) 36-29-22 shi  
Cherepovets, Sovetsky pr, 88a, tel.: (8202) 53-61-22

AST Publishing Group

129085, Moscow, Zvezdny Boulevard, 21, 7th floor For information by  
phone:

(095) 215-01-01, fax 215-51-10

229420

785170

5  
P  
G

[And

P

P

[V

Win

and - | 7

=

[and]

ie

+

=====

9